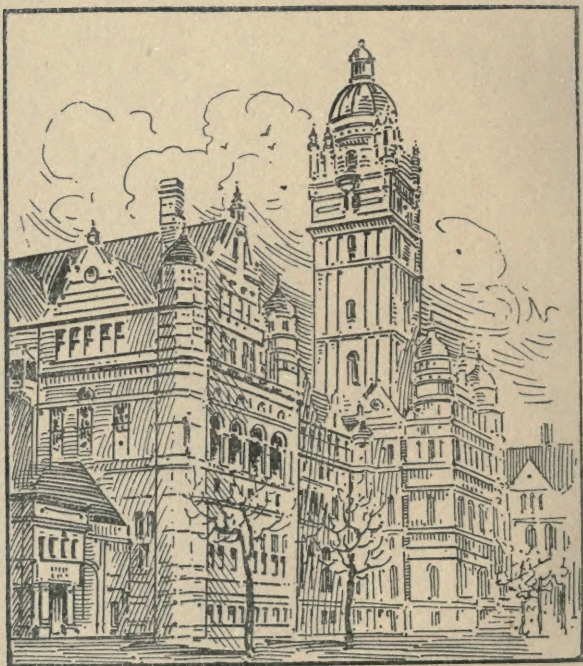
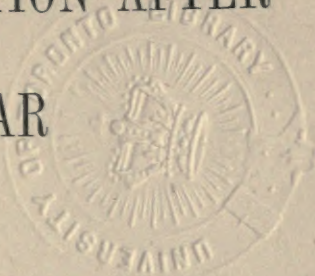


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# BRITISH EDUCATION AFTER THE WAR



BY

FREDERICK J. GOULD,

Author of "Our Empire," "Youth's Noble Path," "Brave Citizens,"  
"Children's Book of Moral Lessons," etc.

WITH PREFACE BY F. H. HAYWARD, D.LIT., M.A., B.Sc.

LONDON :

WATTS & CO.,

17 JOHNSON'S COURT, FLEET STREET, E.C.

1917

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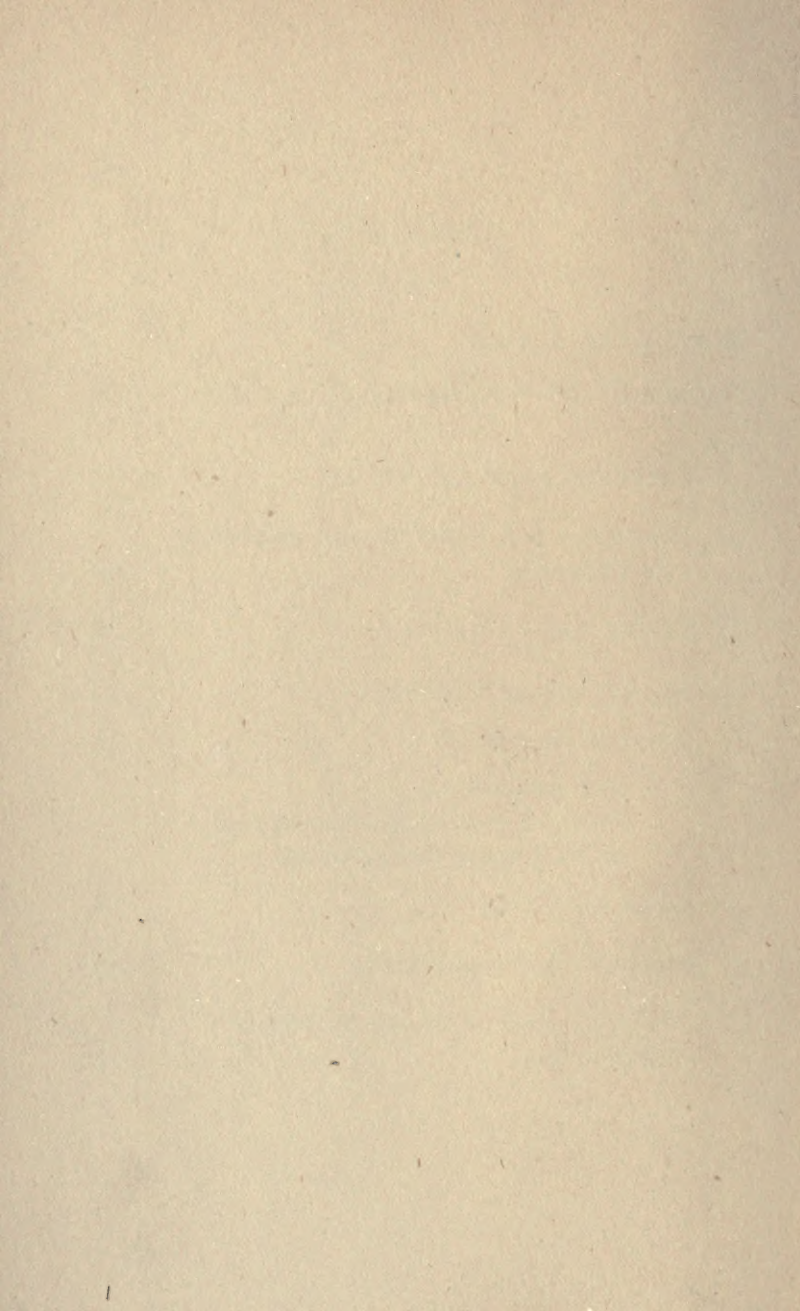




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## NOTE

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THE appeal of this little book is to the national and Imperial citizenship. It is a prayer for moral unity as the only sure basis of political and economic unity. It is prepared in a spirit of faith and confidence in the power of the British people to meet and fulfil all the tasks of reconstruction. Though details are often discussed in passing, my central endeavour has been to illustrate the simple proposition that the right aim of British education is Service of Family, Country, and Empire, based on Industry, inspired by History, and perpetually mindful of the claims of the larger circle of Humanity. I am gravely conscious that the demand for the application of the educational scheme to all young people up to the age of eighteen, with a guarantee of employment in the municipal, national, or Imperial service, will be regarded as extreme. But we live in an age of great issues and great responsibilities, and our ambitions and resolves must be equally great.

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*March, 1917.*





## PREFACE

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IN the present book Mr. Gould outlines a scheme of education of a comprehensive and, in the truest sense, a philosophic kind. There is more in it than meets the eye. I make that somewhat banal remark because I know the mentality of the modern educationist when he adopts the *rôle* of critic. He, with his poor reach-me-downs of "freedom of the teacher," "personality of the teacher," and the rest—formulas which mean, in practice, that the better-paid educationists in our professional chairs, our boards of education, our local bureaux have no large constructive tasks to perform for their eight hundred or twelve hundred a year—will get scant comfort from the following pages. "Liberty"—of the teacher or of the child? It has "no intrinsic value" (ch. iii, p. 32). The "personality of the teacher"? "We do not need teachers.....with a magical 'personality' " (ch. ii, p. 24); and, in any case (Mr. Gould would probably add), we cannot expect to staff any profession with strong personalities. "Growth, self-expression, self-development"—in teacher or pupil? "I do not allow that self-development is a proper end in itself" (ch. iii, p. 48). One after another, generally by the employment of a single phrase or sentence, Mr. Gould knocks over these traps made for the unwary by the unclucid.

Traps? Not in the first instance, of course; these phrases about "liberty," "personality," and the like were once moulded and welded in the furnace of Living

Thinkers' brains, and still have, on occasion, a meaning for us. But they are little more than traps for the average man who thinks himself interested in education, and they will almost invariably be found to sanction for our educational officials and professors an alliance of apathy and *laissez faire* with futile exhortation and ineffective criticism.

Even the protests we hear against uniformity of school practice, and the exhortations to variety of type in school and method, are meaningless or pernicious when they become canons or dogmas instead of the mere danger signals which is all that they in essence are. "We ought cheerfully to recognize uniformity [while encouraging] initiative and experiment. No one pleaded for varieties of type in the military enterprise [of our armies in France]" (ch. ii, pp. 30, 31). One would imagine, on hearing our educationists talk of the horrors of "uniformity" and the need of "liberty," that there was not a single established educational result available for the use of teachers; that all was experiment still, or rather, perhaps, chaos. I agree with Mr. Gould that uniformity should be the goal, though the far-off goal, and that the value of liberty is merely conditional. Liberty is valuable (a) when nothing is certain, and when, therefore, everything needs to be tested; (b) when a new revelation has come to one of us, and we have to proclaim it or perish. These are serious limitations to the idea of uniformity; and, indeed, in political and religious matters the cry for liberty of prophesying was never more needed than now, when we are all so polite towards other people's religious convictions that no one dreams of arguing about transubstantiation, and when no body of teachers ever protests against being called upon to teach falsehoods to children; still, the formula of liberty has less of sanctity than some



people profess to see in it, while the formula of uniformity has far more. I, at any rate, want to know what our champions of educational liberty really mean, and what risks they will themselves take, before I accept them as leaders. I question whether there are any official educationists who would sacrifice fifty pounds in the avowed cause of educational liberty, still less sacrifice reputation or life. Our real heroes are men like Mr. Gould who have actually fought and suffered for liberty because, all the time, they had more than liberty in their minds.

I firmly believe that there is a distinct temptation to some types of men who, in their whole life, have never done an heroic or even a chivalrous thing and are vaguely conscious of their pusillanimity, to take up audacious creeds, such as Rousseauism, Froebelianism, or Montessorianism, and to supply by heroic exhortations to others their own lack of heroic deeds. Between such men and Mr. Gould there is a great gulf fixed, and they rarely say a word in his favour.

He is essentially constructive ; he has thrown vast toil, motivated by clear ideals, into the task of moral education ; and he has, on hundreds of occasions, exposed himself to the possibility of criticism on the part of all and sundry by giving specimen lessons to children, and thus putting his doctrines to a practical and searching test. He is the only educationist in Britain who has ever ventured on such a course : he is, I will add, one of the very few whose minds take the creative direction.

It is useless, I suppose, to scatter reproaches on this and similar themes. I used to believe, and I still believe during moments of faith begotten of contact with the younger generation, that people could easily come to agreement upon education if they would only listen to men like Mr. Gould and face their arguments squarely. But one

takes a darker view of human nature as one grows older. Most people do not want to face arguments ; the torture is too intolerable for them ; necessity—perhaps bitter national necessity—is the mother of thinking, and only when necessity has compelled them to a course of action do they discover the arguments which prophetic men like Mr. Gould discovered long before. Advocates of an improved system of moral education have had some bitter disillusionments on this topic, and nowhere has the pusillanimity and unclarity of our contemporaries been more apparent. The footnote on p. 23, ch. ii, is a gentle challenge which none of the critics—though it has often been thrown in their faces—have ever taken up. If they object to direct moral instruction, will they have the courage and decency to say whether they also object to direct *moral and religious instruction* ? If they object to Mr. Gould's perfectly admirable books, do they also object to the Ten Commandments which are taught—"directly"—in every primary school ? Or do they find the task of badgering a few lonely pioneers who sacrifice money, time, and professional prospects safer than the task of facing the embattled forces of religion ?

Some recent researches by myself into the history and psychology of professionalism have taught me that one of the commonest professional and official weapons employed against the pioneer is the charge of one-sidedness or narrowness. It was made, forsooth, against the very biggest minds—against Leonardo, against Beethoven, against Wagner ; and it was made by men who had no qualification except the very narrowness which they charged against their betters. I suppose there is still an idea abroad that Mr. Gould is the narrow-minded—or at least hopelessly antiquated—advocate of some method of moral instruction that has long been exposed

and rejected by wise educationists. The present book ought finally to disabuse people of this notion by revealing the fact that Mr. Gould is a large synthetic thinker, capable of taking vast times, spaces, and problems within his mental grasp. I should not be surprised, indeed, if critics now shifted their ground and accused him of being unpractically vague. Whereupon they may be reminded that he was a practical teacher for years, and has given more public specimen lessons than any man in the civilized world. No ; Mr. Gould has both a mastery of large problems and a mastery of detail.

On one point I must lay special stress. Mr. Gould knows India, and India knows him. Except for Mrs. Besant and (more recently) Professor Patrick Geddes, our contemporary educationists regard India as non-existent. I know of no professor of education, no educational board, no leading member of the N. U. T., who has ever shown any willingness to "think imperially" to the extent of seeking to embody Indian thought in our British schemes of education. No greater reproach can be levelled against them ; no clearer proof of their smallness and insufficiency. Year after year our primary schools (I say nothing of our secondary ones, which, in view of the necessities of the Indian Civil Service, ought to be still more concerned) go through a ridiculous routine of Catechism and Bible utterly unworthy of an empire that embraces far more Hindus and Mohammedans than Christians. Such works as *Sakuntala* and the *Ramayana*, such men as Kalidasa and Mohammed, might just as well never have existed so far as British education is concerned. Many Indians are well-read, intelligent, and critical, and they know the facts I have mentioned. If the imperial connection with India is to survive the stress and strain of the future, we shall have



to do some honour to Indian thought. So far as I can discover, Mr. Gould is almost the only man who "thinks imperially" on this vital educational topic. This teacher from an East End school envisages a problem which has never suggested itself to our professors and boards.

The practical outcome of our recognizing Indian thought and Indian faiths and of facing similar problems nearer home would not, of course, be undenominationalism, "with its heavy and solemn imposture" of Scripture lessons" (ch. vi). Nor would it be denominationalism, a system which, as Mr. Gould says, should be abolished (ch. vi). There must be a "common summons to all young citizens" of the Empire (ch. vi), and it must take the form of a summons to Service. The glories of every religion and every great movement must become part-and-parcel of our educational apparatus. It is high time to remember that the mutual recriminations of the sects with each other and with rationalism are not the only recriminations or rivalries that have to be dealt with. There are implicit rivalries for recognition between temperance teaching, sex teaching (ch. ii), patriotism teaching, peace teaching, and half-a-dozen enthusiasms more. There are rivalries between collectivism, syndicalism, and the older economic orthodoxy. These rivalries, say what we will, creep, or try to creep, into our schools, and have either to be embraced in a large generous scheme, such as the one presented in this book, or to be dishonestly shirked. Now, shirking has many disastrous results, one of which is that, in default of organized free thought and free discussion (the very life blood of democracy), we come to be ruled intellectually by Mr. Horatio Bottomley, or the Northcliffe Press, or the Cocoa Press, or the Pope; while a by-product is

that sincerity of thought and speech becomes bad form or eccentricity. Somehow, then, we have to restore sincerity to teaching and to national life. There was some, though far too little, sincerity in the old days of persecution ; at the present day we can never be sure of any one's convictions. The teacher teaches falsehoods, the inspector connives at them, the local authority prescribes them. Our newspapers publish lying advertisements (on the same page that they denounce German fictions), and our political parties have no principles that will stand any strain or bear any examination. Roman Catholics talk about a sacrament of marriage, and, on the strength of it, conduct, uncriticized by Protestants and Press, a mean campaign to capture the souls of unborn children ; yet no Roman Catholic can give an intelligible meaning to the said sacrament. Anglicans (and not Anglicans only) refuse to face the population question and the fact of the struggle for existence ; Malthus, for them, clergyman though he was, might just as well not have existed. Nonconformists, though alleged opponents of tests for teachers and alleged champions of freedom of judgment, insist on teachers teaching a false view of the universe and man. Rationalists have not courage enough to withdraw their children from such instruction, or not imagination or influence enough to devise a better system.

Somehow we have to devise machinery for the *organization of sincerity and originality*. The phrase sounds absurd, yet I must use it or an alternative. Somehow we have to allow for charismatic or inspired qualities in every person in the State ; for gifts of intuition, invention, exhortation, in teacher, preacher, artist, musician, and every one else.

I believe, in this connection, that something corre-

sponding to a system of State Suggestion Books, or to the Initiative as employed in certain American States, would be incomparably more important than the vote, which, as democrats have discovered, is an almost valueless device. "The majority is never right"—on a new, unfamiliar question; it is the seer or pioneer, not the majority, that really counts in human affairs. But in relation to education in particular, though there is administrative scope for the Suggestion Book and the Initiative, I see still more value in "right of entry" on a new basis. Certainly let the clergy come in and speak sincerely to the whole school, not to their tiny group of indoctrinated pupils; but let also the artist come in, and the doctor, and the enthusiast. Vast regions of national unification and mutual understanding await our exploration along these lines; Mr. Gould has briefly touched on the subject in chapter vi. And I like, too, his proposal to admit married women to schools on a part-time basis. The point is, that any one who has a message or gift (charisma) ought to be in contact with the school at some point or other. Yet at present the "married woman question" means something quite different from this, and the treatment of it by local authorities and teachers' unions is ignominious in the extreme. Possibly Mr. Gould's suggestion will serve a double purpose.

I am glad that Mr. Gould agrees with my proposal of a grand school liturgy of Bible, music, poetry, and ceremonial. I fancy I got the germ of the idea from him years ago; but, whether I did or not, I am quite sure that it would largely solve the controversy over religious education. And the proposal, be it observed, is not an impracticable one. To carry it out would mean hard work on the part of a few collaborators, but there are no real difficulties involved. I could myself, with a little



assistance, produce a tolerable scheme in five years and a good scheme in ten. Let our boards of education note!

Not less important is my proposal, which, I hope, is Mr. Gould's also, for the organization of *pro* and *con* literature on all great controversies. Without this, indeed, the "right of entry" plan might be easily abused by the more fanatical invaders of the school. With it, on the other hand, they would be compelled to a truthfulness and a broad-mindedness inconceivable among present-day theologians and controversialists. And the effect on our parliamentarians! The vast economy of argumentative breath; the vast increase in lucidity! I have already worked out some proposals for saving the nation from the present tyranny of the press, the politician, and the priest; but no proposal is more important than this, of the provision of *pro* and *con* literature annually or triennially brought up to date. Without it democracy is meaningless or non-existent. Mr. Gould's description of the University of Wisconsin contains a reference to the provision of *pro* and *con* literature. I am glad, too, that he foresees the time when schools will not, as at present, be at the mercy of publishers for books (ch. iv, p. 68; ch. v, p. 104). There are, in fact, vast masses of work which only a Board of Education, or some similar body, can efficiently perform: tasks of cataloguing, codifying, and the like, which I will willingly point out to any body of men in doubt upon the subject. A certain benevolent oversight over parks and museums is also called for. As to the stage, I note that we chose the tercentenary of Shakespeare's death for the destruction of the decent Victorian rule that women, children, and invalids should not be nauseated by tobacco smoke in theatres; and I note, too, that no educationist,

in the midst of his gushings over the bard, raised any protest. Yet it is these large questions of advanced or adult education that should be a main concern of the next few years, and I am glad that Mr. Gould has called attention to some of them (ch. iv).

More and more, however, do I feel that popular education in our country is doomed for a long period unless we solve the problem of the teacher's (particularly the male teacher's) prospects and promotion. In a few years we shall have no male teachers left for class-room purposes. Frankly, almost brutally, I put the issues before teachers and administrators in 1912 (*Educational Administration and Criticism*), but I see no signs that either teachers or administrators mean to grapple with the problem involved. A great increase in the male teacher's initial salary will be no cure, though it will be a relief. I wish Mr. Gould had dealt more fully with this question. Such hints as he gives are all to the good. The system of co-opted members is an "odious method" (ch. i, p. 15); I agree that to co-opt ex-teachers, mostly of fixed prejudices and advanced age, is bad, and that, to use Professor Findlay's words, "the principle is at bottom unsound, for it tends to confuse the relation of employer and employee." Committees which have a teachers' representative do not rule over a particularly contented profession. But the alternative? It is to rotate to some considerable extent our teachers and officials, and to prevent the up-growth of vested interests and chronic laziness and irresponsibility in class teacher, head teacher, and official. The system of testimonials is also, as Mr. Gould points out, and as I pointed out years ago, fundamentally "absurd" (ch. ii, p. 27); and his remedy is apparently much the same as mine—namely, a system of authoritative records both of pupils and of teachers

(ch. v, p. 108). Perhaps the haphazard creation of a National Register in the year 1915 will help to convince the nation of what some of us (again) pointed out years ago—namely, that a system of records is the only way in which democratic administration (as distinct from democratic law-making) is possible; without it wire-pulling, nepotism, and social influence, or, as alternatives to them, luck and empiricism, are so inevitable that it is useless and childish to protest against them. At present all the great professions and all the great administrative departments are the possession of a few hundred or a few thousand families.

If the people who talk twaddle about the "personality" of teachers would just solve the problem of the teacher's future prospects, personality would look after itself. But so far as I can see, neither teachers themselves nor their administrative masters are devoting any lucidity of thought to the subject; and the only fault I can find with the present book is that, though some valuable suggestions, including that of making the teacher a civil servant, are made for the betterment of the teacher's status, the problem, as a whole, is left untouched.

I am not so sanguine as some people with respect to the great reform in education that will take place "after the War." The school-leaving age, doubtless, will be raised, or some form of continuation school be established; more stress will be laid on technology and modern languages. But the moral vital questions discussed in this book will, unless I am much mistaken, be severely left alone. Though I can discover exhorters galore, I cannot discover official leaders—men who will say, *This problem shall be faced or—I resign!* But I hope I am mistaken, and that there may be, somewhere in our midst, a man who can grasp such a scheme as

this of Mr. Gould's and grapple with it. "Public opinion not ripe for it?" Public opinion is a good deal "riper" than public leadership.

In conclusion, I would say that Mr. Gould's educational formula "Service," with its two sub-formulæ of History and Industry, will be found both definite enough, comprehensive enough, and inspiring enough for all present-day purposes. I have myself found assistance in the Thorndike-Bagley formula (as I have christened it), "Knowledge, ideals, perspectives, appreciations, habits, and methods of work," though this of course is a mere list of educational ends. How badly needed is some unitary principle is seen in every discussion that has arisen on educational topics. With Mr. Gould's formula in our mind, there seems some prospect of our lips and tongues no longer framing nonsense and our minds nursing fallacies and sentimentalities instead of principles and purposes.

F. H. HAYWARD.



## CHAPTER I

# RECONSTRUCTION AND ITS AIM

THE shock given to religion, politics, economics, and the spirit of nationality by the European War of 1914-17 has been so severe that reconstruction, wide and deep, is inevitable, and is, indeed, generally expected. A glance at the havoc caused in Serbia and Belgium, or at the graves of our dear British dead, is followed by the natural thought that we, like our Allies and our enemies, must rebuild; and one of the chief factors (why may we not say the chief factor?) in the process must be education.

Perhaps, indeed, if we could look profoundly enough into the soul of humanity, we should find that historic movements of the heart and intellect were not mere reactions against a recent or contemporary war, but were emotional waves, of which the war itself was an expression. Such a wave in the Middle Ages and subsequent times produced the Crusades, the Hundred Years' War between England and France, and also the mental enterprise represented by Dante, Petrarch, Chaucer, Wycliffe, Gutenberg, Leonardo da Vinci, Michael Angelo, Raphael, Copernicus, Columbus, Luther, and Loyola. Another wave produced the wars of Henry of Navarre, Philip of Spain, William the

Silent, Louis XIV, the Thirty Years' War, the English Civil War, and also the mental enterprise represented by Cervantes, Shakespeare, Bacon, Galileo, Descartes, Milton, Bunyan, Pascal, Molière, Spinoza, Newton, and Locke. Another wave produced the British Colonial wars, the War of American Independence, the French Revolution, and the Napoleonic Wars; and also the mental enterprise represented by Montesquieu, Rousseau, Diderot, Kant, Goethe, Condorcet, Comte, Darwin, and the universal rise of the popular press, the suffrage, and schools for the millions. This method of considering the facts is more encouraging than regarding evolution as a succession of ebbs and flows, of progress and reaction. It gives one a sense of a perpetual urge, as Whitman says, "towards something great," in the realization of which both destructive and constructive forces concur. This view does not imply the permanence of war, though it does imply the permanence of a healthy destructiveness, manifesting itself in the strenuous abolition of social evils, along with the active creation of new forms of civic co-operation, expansion, and beauty.

We do not, therefore, necessarily prepare for an educational reconstruction, as if it were nothing but a repair of a shattered civilization. The soul of the world has been strong to bear the burden and tragedy of the great war. In that same strength it may grapple with the happier problem of the training of youth, not without faith that saner and purer ideals may be so far attained as to diminish, visibly and

substantially, and with a hope of the for-ever, the likelihood of other such melancholy conflicts of national interests and wills.

Nothing that will be said in the present brief study should be construed as a disparagement of individual experiment. My own career forbids it, for during many years I have sought to draw public attention to the value of specific moral instruction for character-training. The history of education is thickly strewn with examples of experiments made by personal initiative, with more or less approval from friends, disciples, societies, and public authorities. Even in such cases I think pioneers ought to account themselves not as system-makers, but as contributors to a common stream of thought and enterprise, and as interpreters of a universal aspiration. The day has gone by for idolizing the scheme of a Rousseau, a Pestalozzi, a Froebel, a Herbart, or a Spencer. We can trust to a grand classical tradition now well established not merely by pedagogues and professors, but rather by poets, folklorists, fabulists, evangelists, and dramatists, and reinforced by modern psychologists. My leading purpose, however, is to sketch plans that are best fulfilled by public bodies and under public control and criticism.

Whatever plans I indicate will not be overloaded with details. A long acquaintance with the English elementary schools has convinced me that, from the dark period of "Payment by results" till recently (if "till recently" is not a misplaced phrase), the spirit of detail has seriously delayed our efficiency.

We have allowed parochial enthusiasts—who are sometimes boards, sometimes inspectors, sometimes propagandists—to fix our mind disproportionately on a subject or a “system.” Each subject, in turn, has become overweighted until the crowded curriculum is a riddle and a scorn to the teacher, and a scandal to our educational statesmanship. Of late years heroic attempts have been made at a correlation of the interminable “subjects” in the hope of introducing some elements of order and lucidity into the confusion; but even the term “correlation” is often a by-word among the suffering teachers. We need a synthetic view, or super-view, which will survey all the so-called “subjects” as a whole, and observe their relations towards the central object of life and conduct—namely, service of the commonweal. I have infinite respect for the careful administrator and the practical teacher.<sup>1</sup> But these admirable persons must not be permitted to rule our philosophy of child-nature, or dictate the broad lines of civic school policy. Unless we are extremely vigilant at this crisis in our national reconstruction, such admirable persons, accompanied by a host of men and women of one idea, will deafen us with their good advice and “ripe experience,” and bury us under their syllabuses and conference reports.

We do indeed need one master ideal in the sense of a supreme purpose which subordinates and

<sup>1</sup> So far I have pushed this respect for practice as against theory and declamation that, while I have taught children publicly on nearly seven hundred occasions, my fingers almost suffice to number the times on which I have lectured, in a formal manner, on moral education.



utilizes all the minor "one idea"<sup>1</sup> objectives of limited enthusiasts. Even such a noble and timely word as Patriotism will not give the adequate inspiration; for it is too often applied to a duty that only looks outward upon foreign enemies, forgetful of moral and intellectual problems within. The excellent word Civics, even when illumined by the history of Rome, Florence, Paris, or London, is not quite the highest word that the genius of education has a right to ask for, let alone the objection that the Indian mind (always to be respected when one discusses the destiny of the British Empire) would fail to draw inspiration from it. We can be content with nothing less than the word Service, acceptable as it is to all schools of thought and faith, morality and religion, in East or West; and our ideal will be expressed as the Personal and Collective Service of the Commonwealth. Even then we have to be incessantly on the watch against degradation of the ideal to routine functions, to mechanical adhesion to guild rules, committee agendas, or legal obediences. Teachers and administrators, on the one hand, are too ready to worship time-tables, systems, and manuals of "suggestions"; while the children, on the other, just do as they are told, and are too apt to conclude that not much remains to be learned after the "corporate life of the school" has been duly honoured, hospital cots and benevolent funds duly

<sup>1</sup> For instance, Patriotism, Civics, Duty and Discipline, Scouting, Military drill, Pacifism, Technical training, Housecraft, Thrift, School republics, School clubs, Organized games, and so on. in an endless vista. In the United States they would add Doing and Efficiency.

subscribed to, organized games duly played with good temper and courtesy, and notes on social service duly entered in neatly-kept composition books. All these things are worthy to be done, but not for complacency's sake. Youth should leave school with a fine sense of unfinish and expectation, and of explorations about to begin and realities about to be tested by love and courage; and with a sense, serious yet cheerful, of service to be performed on a noble stage. Let Thomas à Kempis utter the right mood, and carry us into the presence of the Ideal, even though his language is medieval:—

Where was it ever well to me without thee, or when was it ever ill with me when thou wast present?

I had rather be poor for thy sake than rich without thee.

I prefer rather to sojourn upon earth with thee than to possess heaven without thee.

Where thou art there is heaven; and there is death and hell where thou art not.<sup>1</sup>

Assuming, then, that this will be the spirit in which the new forms of education will be moulded—if not by all statesmen, administrators, and teachers, at any rate by a considerable group who will influence the rest—we may ask what will be the leading features of the change. We must first consider what are likely to be the chief phases of the social reconstruction, and then we shall perceive the lines of redirection in our methods of training the national

<sup>1</sup> *Imitation of Christ*, book iii, ch. 59. I cite the words in a non-theological intention.

and Imperial youth. As I aim at the greatest possible simplicity, I shall use terms that cover a wide ground, and the smallest possible number of such representative terms. Hence I choose three :—

(1) *Industrial Reorganization*.—Economists who take the large view tell us that the enormous costs of the war must be met (apart from such expedients as revolutions and repudiations of debt) by increased production, and increased production must imply a large application of collective methods of manufacture and distribution; and these methods, in turn, must exact a more disciplined popular intelligence and a more extensive co-operation. The nation, through its central government and its many bodies of local government, must carry on industrial enterprises for the public benefit and under democratic control. Fortunately, we have not lacked preparation for this effort. For many years before the war civic management of such necessities as water, gas, electricity, tram-lines, open spaces, schools, and so on, has advanced by leaps and bounds; and the maintenance by the national government, during the war, of a colossal navy and army sufficiently proves the ability of the public authority to do things on the great scale.

(2) *The Expansion of the Feminine Influence*.—This factor, as Auguste Comte long ago pointed out, is intimately related to the industrial factor. In speaking of the feminine influence, I have in mind the advance of a limited class of women along the road of Votes, and University Degrees, and Access to Professions; but I am far more attentively con-

sidering the case of the great mass of the working-class women, especially mothers, who constitute the ultimate and effective type of the sex. As Labour attains happier—that is to say, more humane—conditions the working-woman secures a corresponding liberation from her heavy and barbarous burdens of care and drudgery. If this change were nothing but an alleviation of sorrow, it would be worth while making. But it will have vital reactions upon household management, municipal administration, and educational progress. It is quite unnecessary to discuss the precise manner in which this central figure of civilization, the working-class mother, is to reach her grand opportunity, for social history already marks the way. The Nineteenth Century did little but protect her by legislating as to her factory hours. The Twentieth has begun to insure her motherhood. It will end by concentrating some of its best genius on the training of her soul and body before marriage, and calling her afterwards to high responsibilities in child-training and civic economy.

(3) *Human Unity*.—Unless the whole of religious history is to be counted a mockery, we must, in spite of the sad scenes of the European War, believe that civilization has been moving through the Stoic conception of the universal kinship in the era of the Roman Empire, the Catholic sketch of a spiritual commonwealth in the Middle Ages, and the Socialist Utopia of the present age, towards the realization of human unity. By such a unity I mean a political Federation and a moral co-operation and conver-



gence. It is obvious that for some years to come an unusually marked accent is going to be placed upon nationalism, both economic and ethical; and certain aspects of this development may be painful (as between Britain and Germany, perhaps, but other instances will arise) and have their perils. On the whole, however, the trend to a more distinct concentration on national purposes and ideals will exercise a healthy and encouraging effect on the march towards unity on the largest scale. Believers in humanity as the noblest ideal should not only abstain from opposing this evident tide of nationalist feeling in all the five continents; they should promote it as a characteristic and wholesome sign of the times, for it reveals a sense of the importance of a division of economic and spiritual labour which will make for efficiency in the world's work and increase that national self-respect and confidence which can alone provide a sound basis for a cosmos of love, order, and progress.

To me, and the readers whom I address, the nationalist reconstruction will cover the entire field of the British Empire. It is now many years since Seeley gave vogue to the striking phrase, "the expansion of England," and it has had to wait for a certain purifying action of events and time. An inferior sense of British power for political and spiritual progress resulted in a view and a habit invidiously known as Imperialism—that is, a kind of chuckling satisfaction in exploiting lands and people under cover of the Union Jack. So bad was its influence that even now some minds suspect

evil in the very name of "Empire." But the establishment of self-government in the Union of South Africa in 1909-10, thus completing the splendid maturity of the Over-sea Dominions in the series—South Africa, Canada, Australia, and New Zealand—together with the extraordinary sacrifices made by these communities in the course of the great war, has given a saner, more chaste, and more honourable tone to the conception of the commonwealth. The inevitable evolution of India towards the status of a Dominion will further enhance the nobility of the Imperial league. This league, by its inclusion of many races, colours, languages, and creeds, will afford the chief example among the nations of the moral unity of which humanity, as a whole, will be the final and highest embodiment.

The aims just described might even be reduced to two fundamental ideas—Industry and Ethics. Under Industry we include educational training of all young people, without exception, for the playing of a helpful part in the national economy. Under Ethics we include instruction in history, which is the most vital of all studies for inspiration to conduct, and which, rightly treated, implies literature, art, the evolution of science, and the records of great examples in all ages and countries. The emphasis just placed on the feminine factor simply means this—that the industrial preparation shall apply to both sexes equally, and that women shall form a substantial element in the practical work of the schools all through to the threshold of the pupils' adulthood; and that, in short, co-education will be

governed by co-administration. Under this supervision, which should represent the parental principle, the young citizen will (again, I say, without exception) learn to work and to serve. The proposition, modern in its terms and outlook and needing to be realized in twentieth-century methods, is, after all, only a re-statement of the noble Benedictine rule of Labour and Obedience. If, in any reasonable measure, our education could be remoulded so as to concentrate upon these aims, and virtually upon these alone, it must be allowed (and I only beg the admission now for the sake of argument) that a way is opened for the much-desired simplification of our time-tables. As the youth and maid leave our hands at the age of seventeen or eighteen to twenty-one a final examination, if any, will be confined to technical and professional topics; but our chief and searching inquiry, put to ourselves, will be: "Are these young people adequately disciplined for their allotted social place and work; and do they enter social life with gratitude towards an inspiring Past, and resolved to act worthily for family, country, and humanity?"

Observe, the question is not: "Are these children trained for some as yet unknown occupation, and for some sort of undefined good conduct?" The community cannot now afford to discuss pupils as "Children"; the pupils must be well advanced towards young manhood and womanhood. The community cannot afford to fling its young citizens into the streets to go a-hunting for employment; it must discover the capacity of each, and assist each

to a definite bench in the vast material and spiritual workshop. The community cannot afford to let the young people pass out with a merely vague notion that they ought to be good; it must frame its teaching with a decisive and clear vision for family responsibilities, civic and political duties, and intelligent relations towards the universal race-fellowship.

If I here devote a page or two to questions of administration, I shall only concern myself with points that bear upon the vital provisions insisted upon in the preceding survey of the general problem. As pupil or teacher or parent or elected councillor, I have been in touch with British schools for nearly sixty years; and I declare, not at all in desperation, but certainly with a moderate regret, that we give too much thought to administration and too little to education; and, further, that many administrative difficulties would disappear if we offered our hearts and reason more earnestly to the study of the realities of our national life and of child-nature. And yet I have a profound appreciation for good efficient workmanship on Boards, and in the much-abused bureaux, where red-tape and schedules perform very necessary functions.

The change which, dating from 1902, transferred the control of elementary schools from School Boards (in England and Wales, not Scotland) to municipal and county councils was beneficial. The School Boards attracted many devoted workers, but suffered from the serious drawback of ruling education off as a separate interest from other civic factors, the plea



being that it required special knowledge and expert guidance. This reason was radically unsound. If there is any one stimulus that education needs more than another, it is contact with the community-mind and direct appreciation and criticism by the mass of the people. Education should be as open to the view and judgment of the general public as Greek plays were to the citizenship of Athens. For ages the schoolmaster has been rightly reproached for a tendency—very natural under his circumstances—to narrowness and dogmatism. Only free interchange of thought with the people can check this real evil. And, on the same principle, I affirm most strenuously and seriously that we ought to get rid of the undemocratic custom, sanctioned by English law, of co-opting non-elected persons upon education committees of town and county councils. Nothing could be politically worse than this inclusion of persons, no matter how “representative” of this or that section of the public, who have no mandate from the burgesses, no duty of reporting to the electors, and no obligation to listen to criticism from the people whose children they control, and whose money (*i.e.*, rates) they receive and spend. Even if all the co-opted members were Arnolds, Thrings, and Huxleys, the system would still be rotten and suspect. The fear that a popularly chosen body would be unable to understand and select competent officers for the practical conduct of the schools is not justified by the experience of the old School Boards. There is, however, no valid objection to persons of judgment and educational reputation being attached

to the civic authorities in purely consultative and advisory sub-committees, possessing no power to vote or administer. Sometimes one hears this proposal met by the remark that a voteless membership would be too undignified for such honourable colleagues. All one can say in reply is, that citizens who would be unwilling to help a public object because of such reasons would be very doubtful additions to the civic councils.

These comments apply to the entire system, from the elementary schools to whatever high-schools, colleges, or universities are now, or may in the future be, established in the United Kingdom and the Dominions. The case of India is, no doubt, on a different level; but India already possesses a considerable force of educated opinion which can intimate its views as to the constitution of school authorities.

The politician and the business-man have every claim to be related with the school system in their locality. It is a good thing that such people are now influential in education through the Town Councils. But they should have yet wider access. A member of Parliament, for example, might have as *ex-officio* seat on all Education Authorities in his constituency.<sup>1</sup> Business-men frequently figure on the committees of Technical (Municipal) schools, and they should have a similar welcome extended to them on the committees which control the primary

<sup>1</sup> Perhaps even on the Municipal and County Councils also. There is too often an inconvenient gap between the local and Imperial governments.

and secondary public schools. Indeed, the one co-optation (for advisory purposes) might place them on all these committees at once. This would mean that the leading industries of a district would be regularly represented in the general school administration, and not by accident, but by systematic choice.<sup>1</sup>

With regard to the membership of women, we ought, theoretically, to place women in half the seats of every School Authority. As things now are in the civic world, this would necessitate co-optation, since the requisite number of women is seldom or never found on a municipal council. But co-optation is too odious a method, and the supporters of woman suffrage ought to disdain its employment.

A simple expedient would be to provide for a public election of whatever number of women is needed to supply the vacant seats; and whether this number should be half or one-third of the committee can be left for the present as an open question. The essential aim is to secure a substantial representation of the sex on bodies controlling the education of a young citizenship which is half composed of girls.

If public opinion continues to favour the appointments of Visitors<sup>2</sup> to schools or groups of schools

<sup>1</sup> It may not be irrelevant to say here that it would be a public benefit if the principals of municipal Art-schools and Technical schools could be treated as non-voting members of some of the municipal committees. For example, the Art-school might occasionally have profitable things to suggest when a Corporation was discussing questions of town-planning or street improvements, etc.

<sup>2</sup> Now known, by a legal absurdity, as "Managers."

(and there are good reasons for so doing), it should be provided that a majority of each Visiting Committee should be made up of parents of the children attending the schools visited. Only social prejudice and snobbery can advance arguments against so salutary a change from the plan hitherto in vogue of selecting outside patrons to act as informal inspectors of the people's schools and teachers. I recognize freely that this outside element is often moved by feelings of genuine interest and helpfulness; but nothing should bar the entry of working-class mothers and fathers into the institutions where their own flesh and blood is trained for Labour and Social Service. Precisely the same method should operate for municipal High-schools and Colleges.

It would be an advantage if every Education Committee made it one of its integral duties to meet its own teachers in periodical interviews—say twice a year—for the expression of thought on both sides. Express care should be taken that, if teachers appear by delegation, the assistants, as well as the principals, should form part of the representation. Such a plan is perfectly feasible. In the positive aspect, it encourages fruitful ideas and experiments; in the negative aspect, it checks suspicion and misunderstanding.

A word may be added as to areas of administration. Anybody who has taken part in the work of a Borough Education Committee must have been struck with the anomaly that young people in the rural districts adjoining the city have frequently a difficulty in obtaining a place in the urban schools,



when their own immediate village or township has no suitable accommodation. It would be unfitting here to discuss the problem of amalgamating municipal and county business, whether for general purposes or for educational. I will merely record my support of the amalgamation, and refer the reader to the important ideas sketched in Patrick Geddes's *Cities in Evolution*.<sup>1</sup> Professor Geddes shows convincingly that the evolution of our industries and transport system is producing vast "conurbations," or Town-clusters (London, Midlands, Lancashire, West Riding, Glasgow, etc.), each of which should be treated as an administrative unit, since it has become, by spontaneous growth, a social and intellectual unit.

<sup>1</sup> Published by Williams and Norgate in 1915; 409 pp.; maps and illustrations.

## CHAPTER II

# EDUCATION FOR SERVICE AND TEACHERS AS SERVANTS

THE conception of service consecrates strength and sanity. To regard service as mainly discipline is a very feeble theory, though it is, unfortunately, current among a certain class of persons who take an interest in the training of the young. Assuredly it implies discipline, for, as Comte has said, "submission is the basis of improvement"—that is, submission to natural, intellectual, and moral law. But in social life the principle holds good, "He that is greatest among you shall be your servant"; and greatness demands energy, moral audacity, and initiative; and the servant of the common weal can never be too strong.

It follows, therefore, that the foundation of education is physical and material welfare, and the good kingdom is indispensably coupled with the daily bread. It was one of the ironies of the Nineteenth Century that the civilized world attempted to erect a system of elementary schooling upon an inadequate health basis; and many a British city has been agitated by extraordinary disputes as to the feeding of children of school age. With such puerile squabbles I will not meddle, but will simply declare that it is a mockery to "educate" ill-fed and ill-

clothed girls and boys; and if the misfortunes or the vices of parents leave their offspring in want of nourishment and suitable garments, the commonwealth should hasten to supply the children's necessities. Such a provision is not a part of education; it is a logical and inevitable preliminary. The indignation which Dante poured out upon the brutal medieval tyrant who let his victims starve in the Tower of Famine might justly be repeated towards a community which pretended to develop a worthy and heroic citizenship out of puny and ragged children. The invincible British spirit has proved its staying-power by achieving so many historic successes in spite of the slums which are the Empire's reproach, and of the inferior physical condition of so many millions of British people and their children. I cannot believe, however, that an Imperial union such as ours, now preparing for a vast political and economic development, will any longer permit children to train for industrial and moral service while their bodies are suffering from want, anæmia, or avoidable sickness. Hence, without an elaborate argument, which would have suited the year 1817 rather than 1917, I record this list of vital things required by the nation's youth: School clinics, with provision for free treatment of sense-defects and other weakness; provision of ample meals, clothing, and shoes for all who are not suitably equipped at home;<sup>1</sup> swimming-baths and

<sup>1</sup> The moral education of neglectful parents (who in a well-organized society will always be extremely few) must not be conducted at the expense of their unhappy children, who should be

gymnasium; spacious playgrounds; ample access to rural scenes and country rambles, camp-fire outings, seaside excursions, and the like; together with systematic instruction in physiology and hygiene.

When one speaks of physiology and hygiene, no technical and complicated scheme is intended. The common-sense rules of hygiene relating to air, light, clothing, diet, exercise, cleanliness, and temperance demand no great apparatus of instruction; nor do the salient facts of physiology call for anything but easy and interesting study. And let the teaching be synthetic—that is, let it deal with the physique all round. We must resist the ludicrous faddism which identifies “Temperance” solely with abstinence from alcohol, or “Purity” solely with regulation of the sex-instinct. A chaste person may be a gross eater, and a rigid teetotaler may incline to sexual intemperance. Vagaries in these spheres of teaching may be avoided by remembering the perfectly transparent principle that the body, with its nutritive and procreative appetites, should be trained for fellowship and service. People, no matter how earnest, who

supplied with wholesome food and clothing even if the vicious parents rioted in the sensation of getting rid of the responsibility. On the other hand, it is a normal and pleasant practice for young people to take meals with their parents at home, and no effort should be made to draw school pupils from the family table where they would be joyfully welcome. Academic, and even metaphysical, discussions of such questions are futile, though they have been all too common. Consistently with the regular and convenient administration of a system of municipal meals, parents should be allowed to send children to public dining halls, with or without payment, or retain them at home. The objection to poor children dining away from home is often raised, in singular self-contradiction, by persons who freely place their own daughters and sons in boarding schools all the year round!



endeavour to fix the young attention disproportionately on any one form of physical hygiene should be warned off the educational premises.<sup>1</sup>

With my own warning, just expressed, fully borne in mind, I affirm that the time is now ripe for a co-operative effort of parents and teachers to institute some form of sex instruction. I believe that half-a-century hence this aspect of training will have become so familiar in the circles of home and school that people will wonder at our present-day diffidence in treating it. Our young folk would be richly helped if half the energy now thrown into "temperance" lessons (*i.e.*, lessons on the evils of alcoholic liquor drinking) were devoted to judicious instruction in the meaning and government of the sex functions. In the next two chapters this topic will be referred to as a normal feature of instruction, and it is only named in the present specific way because it has been too long evaded by educationists.

It is assumed, then, that physical training is the basis of education for a life of service, and that each young citizen, without exception, is to be prepared for some form of social duty. A brief consideration may now be given to the moral training which should make explicit to youth the purpose and spirit of that service towards family, country, and humanity.<sup>2</sup>

<sup>1</sup> Hence it would be advisable to abolish such documents as a specially prescribed syllabus of "Temperance" teaching, which is of less importance than sex instruction. Both topics should be incorporated as organic parts of a general scheme of moral training.

<sup>2</sup> A list of books containing ample and detailed material for the moral instruction of younger children will be found in the Appendix.

Without cumbering the discussion with a heavy syllabus, it will suffice to say that the salient topics of moral instruction should be self-government, or self-control; kindness, or sympathy; trustworthiness; fairness and justice; and the social outlook, evolving in the later stages of teaching into civics, in the more exact sense of the term. In the first, or Kindergarten, stage the method will be that of impressions rather than formal presentation; in the succeeding period (ages seven to fourteen) the method will be that of formal and direct presentation; in adolescence the method will be that of Socratic analysis and discussion; and, on the threshold of adulthood, ethical study in a scientific and sociological sense.

A very common error may, in the first place, be cleared away; and that is the old-fashioned supposition (perhaps one might say superstition) that moral instruction means good advice. Now, good advice is an admirable thing when tendered by the right person, to the right youth, at the right time, and in the right place. In other words, it is most effective when used as a private or personal instrument. Nor do I say it is valueless for a group or class; but what I do say is that it is not the typical example of sound moral teaching. Some people picture an ideal class-room as adorned with ethical terms and mottoes, such as the illuminated text, "Truth is a jewel." Others will ingeniously devise monthly topics, so that January will concentrate thought on Benevolence, February will cultivate Manners, March will recommend a Glad Eye, and

so on. Time would fail to describe all the foolish manœuvres by which elder moralists have sought to drag, push, coax, or inveigle the young into the paths of conscious virtue. These are the causes, indeed, of the prejudice entertained by a group of intellectuals against any endeavour to mould the conscience. Now, all this cumbrous machinery of exhortation and moralizing is irrelevant to true moral teaching, and with its removal should collapse the singular opposition of a certain school of critics to the systematic influencing of young hearts and minds towards the recognition of an ideal.<sup>1</sup>

The real substance of moral teaching lies in the concrete revelation of humanity in its history through the ages. Morality, indeed, is the one educational subject which can dispense with any personally-invented "system," for the simple reason that it is the most living of all subjects, the most responsive to the conditions of time and place, and naturally characteristic of mankind in its endless evolution. Civilization is essentially morality, and nothing else, though superficial thinkers often mistake the arts, crafts, and intellectual developments as the central factor of our progress; whereas they are only civilization's auxiliaries. Where there is no regard for one's neighbour, either in the form of respectful consideration or of the noble affection known as charity, there is neither civilization nor

<sup>1</sup> I have observed that, for some reason not made explicit, these objectors do not refer to "religious instruction," which is certainly open to a like criticism.

humanity. For the purpose of sound moral instruction, therefore, we do not need some clever designer of methods, or a peculiar college of teachers with magical "personality"; we need teachers who love the story of civilization, and, inspired by it themselves, are ready to inspire their pupils by its innumerable revelations. This is another way of saying that teachers should follow the road marked out by the Bible; Hindu epics;<sup>1</sup> the myth-makers and dramatists of Greece, India, and Japan; Æsop, La Fontaine, and Krilof; Virgil, Dante, Tasso, Chaucer, Shakespeare, Milton, Camoens, Goethe, Longfellow, and Tennyson; the *Shepherd* of Hermas<sup>2</sup> and Bunyan; Cervantes, Molière, Defoe, Fielding, Sterne, and Dickens; Hawthornè, Hans Andersen, and Maeterlinck; Herodotus, Plutarch, Froissart, and Hakluyt. Of none of these documents or men can it be said that they owe their primary value to the "good advice" they embody. If any sceptic doubts the statement as regards the Bible, for example, let him cut out all the stories, and imagine how far the remainder would commend itself to the common man, woman, or child. On the other hand, the citation of this list of moralists is not intended to suggest reliance upon a literary treatment alone. The teaching should be methodical, as all teaching of all subjects should be, and the aim of the educator should be perfectly definite; but the material of the lessons should be a presenta-

<sup>1</sup> That is, the great poems of antiquity, the Mahabharata and Ramayana.

<sup>2</sup> An early Christian allegory.



tion of life by means of history, biography, myth, and poetry. The teacher's stories of noble things done will act as parables—that is, recitals given to youth, not as interesting tales, but as vehicles for carrying inspiration to the heart and illumination to the mind. Our aim will be not to make a noisy catalogue of what our young people *ought* to do, but rather to narrate to them, in the spirit of admiration, what *has been done*, and *is done*; and the conceptions of duty and service will emerge more by way of inferences from the great actualities than as the creatures of maxim and admonition.

Another principle, which cannot be too vigorously insisted upon, is the necessity for making moral instruction positive, as distinguished from the negative method which has too long kept the field. The negative method is the habit of the No, the Don't, the Veto, and the Reproach. Quite obviously, negation ("Thou shalt not steal," "Keep off the grass," etc.) must enter liberally into human affairs and education. But it should never be erected into a leading instrument. It is adapted chiefly to primitive stages of culture, and is to-day favoured by the more incompetent types of teachers and moralists. It calls for very little intellectual effort, and indicates an inferior soul, unappreciative of humanity's splendid possibilities.<sup>1</sup> This is not a mere class-room question. When a nation is searching for the secrets

<sup>1</sup> British people will not easily forget the negativist critics, who, during the European War, could think of no better way of serving the Empire than finding fault with policies, administrations, the national temper—in short, with the action of the vast majority of their fellow-citizens.

of spiritual reconstruction, we cannot afford to leave an obsolete custom in charge of our growing citizenship. Our watchword is to be Service. Nothing can be more positive, nothing more inviting, nothing more stimulating. This ideal will raise the banner. It will point the young soul towards a courageous devotion to the British commonwealth and to humanity. It will kindle enthusiasm, and disdain to represent the high task as a mere obedience, a mere discipline, a mere payment of dues, a mere avoidance of trespass.

Such must be the regenerating spirit of our new education, elevating personal and social service to the supreme place of honour, subordinating every intellectual talent and every industrial training process to this one end, and requiring every young citizen in the land, without exception, to offer himself or herself to the work of aiding the public welfare.

Am I asking the reader who assents to this view to take too long a stride when I ask him to agree that, for the realization of such a public aim, the teachers of our State-aided Kindergartens, grade (elementary) schools, high schools, technical and art institutes, colleges (including teachers' normal schools), and universities, should be appointed as civil servants?<sup>1</sup>

If the nation believes in service as the purpose of

<sup>1</sup> It being understood, as already intimated, that educationists will always accord attention and respectful study to private experiment; nor is there any valid objection to the bestowing of occasional grants from the public treasury in aid of such enterprises.

education, and builds and equips schools and institutions to realize this end, it would seem a common-sense proposition to demand that all the teachers in this employment should be treated on the same basis as the excise, post-office, consular service, army and navy. Every such teacher, without exception, should be selected by public bodies, municipal or central; and, in a majority of cases, this will mean appointment by local committees of elected persons, subject to confirmation by the central education department, dismissals or transfers to another district to be similarly controlled.<sup>1</sup> The public functions just cited (naval, military, etc.) are no doubt rightly centralized; but in dealing with so intimate and human an office as that of school-teacher local conditions, opportunities, and opinions should have considerable weight. In effect, such a system of selection would follow the present British practice, modified in two important particulars—namely, the education department should have power to confirm or veto, and the inexpressibly bad custom of appointment by clerical “managers” would be ended once for all. This unification of school government would allow of the transfer of teachers from one area to another under Government auspices, in place of the absurd method now in vogue of requiring applicants to present credentials to this or that municipal committee, as if they were

<sup>1</sup> Indian administration does not admit of this method of joint control; but in this, as in other respects, India can make continuous progress towards the methods realized in the United Kingdom and the Dominions.

passing into a foreign country. It is not difficult to take a further imaginative step, and conceive of a system under which, with education departments acting as intermediaries and providing facilities, teachers of the United Kingdom might be officially moved to posts in the Dominions, or from the Dominions to the Mother Country, the whole transaction taking place on a Civil Service basis.

Such principles being accepted, it is evident that the chief supply of the teachers must be drawn from Training Colleges administered as Civil Service institutions. We already possess an increasing number of Municipal Day Training Colleges, the students of which return to their homes each evening; and I incline to the view that this type should be encouraged as against the cloister type, in which students reside and board all the year round, excepting the vacations. Family contacts, and touch with the living and workaday world, may involve certain mental distractions, but the drawbacks of aloofness are also serious; and the Day College has a closer relation with civic affairs and government.<sup>1</sup> This proposal may appear too drastic, and the difficulty may be raised that students in a purely local college are in danger of missing the breadth of view which a change of environment may produce. The case could be met by a compromise, allowing the student to spend a year in a local college and a second year in a more distant college—a practice not

<sup>1</sup> The entire boarding-school system should be swept away. It represents an unnatural separation of youth from home influences. I refer to schools for pupils, not to teachers' colleges.



unknown to University students on the Continent. Whatever course is adopted, it is essential to establish a more organic connection between the student and the actualities of the national industry and administration.

It is too late to object, as a certain type of critics will, that these changes would result in widespread uniformity of teaching methods. They certainly would. As a matter of fact, this tendency has proceeded apace in the whole civilized world, for all countries habitually borrow from one another's ideas, practices, and theories. The United States Constitution allows each State to develop its own educational methods; but I suspect the systems of all the forty-eight States markedly approximate: I think they do so in the thirteen States which I have myself somewhat cursorily examined. All the better for the children! For, apart from the pride or vanity of individual teachers and bureaucrats, who can wish that the youth of some communities should have a finer educational machinery or deeper sources of inspiration than others? I have visited the best High School in Bombay, and a Pariah School in the same city; I have taught in dismal East-end of London schools, and had glimpses of some of London's much happier schools; I have inspected admirable American schools for white children, and peeped into far less attractive buildings set apart for the coloured; and I declare that I have longed with all my heart for a levelling-up of the Cinderella types to a beneficent uniformity, both in respect to equipment and teaching power. We ought cheerfully to

recognize uniformity as a result of including the teaching profession in the Civil Service. But do we not want to encourage initiative and experiment, and varieties of educational adventure, the good fruits of which would, in turn, be universally distributed? Undoubtedly we do. I venture to think that, if the history of useful experiments during the last generation is studied, a very large share of the excellent work will be found to have been produced by teachers in the Municipal and State School field. Much more might have been done if it were not for the fact that many a teacher, fertile in ideas, has been checked by the struggle with scandalously large classes.<sup>1</sup> Given more reasonable opportunities, and the stimulating praise (far more exhilarating to pioneer minds than "promotion" or raised salary) of the civic authorities, we may confidently look for more abundant creativeness. There are "mute, inglorious Miltons" among teachers as well as among their pupils.

Is it consistent to dream and speak of a more highly unified Imperial Commonwealth and an elevation of patriotic and social ideals and a glorious development of the spirit of service unless we are prepared to frame a teaching system, Civic and Imperial, to embody the vision in the people's schools and colleges? Are we going to leave the task to an irregular mob of clerical managers, proprietors of boarding schools and seminaries, and

<sup>1</sup> This evil slowly diminishes. In the Dark Age (Payment by Results) I, like my fellow teachers, pretended to educate classes of 70, 80, 90, or even 100 children.

unco-ordinated municipal committees and sectarian Normal Schools? When the call of danger to the Empire sounded in August, 1914, we did not see private armies, run by isolated organizers or scattered committees, hasten to Flanders or the Dardanelles or the Valley of the Tigris. We saw many armies indeed, but they converged to one end under one control, and as one body with many members. No one pleaded for varieties of type in the military enterprise. The entire British world moved along one public road, bearing the public ensign, spending from the public treasury, and exerting an immense public energy in the sacred name of the public good. It was a spiritual unity made visible in an embattled Empire. Are we, then, to fall off from this splendour of enthusiasm? Did we behold great things in war, and shall we now go down to a meaner plane in the ordering of our young citizens' education? In conflict we have had union; in reconstruction are we to scatter into wretched little sects and parties, flaunting petty flags of denominations and vested or local interests? We marched in harmony for the service of the Imperial territory. Surely we will march in harmony for the service of the Imperial citizenship!

## CHAPTER III

### TO THE AGE OF SEVEN

SPEAKING broadly, it may be said that the tone and method of the average Kindergarten, or infants' school, are educationally good. Much is written and spoken to-day about the need for a larger spontaneity in the general development of the little child. This is a topic insisted upon long ago by Rousseau and other French thinkers, and by Dr. Montessori at the present time ; its value is recognized, and is not likely to be neglected in the future.<sup>1</sup> Liberty, however, in the case of children, as in the case of adults, has no intrinsic virtue : it is merely a means to various ends, good or bad ; and we are here mainly concerned with the good ends rather than detailed means. The accent placed upon the child's freedom and many current theories as to the importance of noting and meeting the child's natural "interests" at this or that mental stage lead one to think that Kindergarten teachers often fail to take the synthetic view. They sometimes talk of the child as if it lived on a spiritual island, with

<sup>1</sup> Hindrances to this wider liberty in Kindergarten management are largely economic. To take a simple, but typical, example, British infants (like older children) are often seated in twos in the detestable "dual" desks, the chief plea of committees being that the cost of single seats and the necessary increase in floor space is prohibitive. I have never seen a dual desk in the United States.



impulses and desires peculiar to the island, and as if the Kindergarten had but slender connection with the great world of economics, politics, literature, and religion. One observes a fervent stress laid upon "child study" as if childhood was fundamentally different from adulthood, and its sole business was self-development. Development towards what? You may say towards a trained sense power, muscle power, æsthetic power, and the like. But why? There is no intrinsic virtue in this self-development. The greatest scoundrel that ever lived may have had exquisitely trained senses and faculties; and probably he did.

But when we acknowledge service of the common weal as the governing ideal, the entire activity of the Kindergarten is illumined with meaning, and its work is logically related to all the grades of discipline and evolution that follow. Hence, we shall not understand the child by concentrating our gaze upon its small life and psychology. The explanation of the child lies in the world. One might even affirm that the key to its nature and promise is to be discovered in history. We may translate Froebel's theological and metaphysical terms into more modern language, but his declaration, in the opening page of *The Education of Human Nature*, is essentially true as to the interpretation of the individual child by the genius of the great Whole:—

An eternal law pervades and governs all things. The basis of this all-controlling law is an all-pervading, living, self-conscious, and therefore eternal

unity. This unity is God. God is the source of all things. Each thing exists only because the divine Spirit lives in it, and this divine Spirit is its essence. The destiny of every thing is to reveal its essence—that is, the divine spirit dwelling in it. It is the special function of man, as an intelligent and rational being, to realize his essence fully and clearly, to exercise, practise, and reveal the divine spirit in him, freely and consciously, in his own life..... Education must develop the divine spirit in man, and make him conscious of it, so that his life may become a free expression of that spirit.....The child's development as a member of the human race shows the nature, capacities, and tendencies of the whole of humanity.<sup>1</sup>

The latter sentence has a humanist ring, and the earlier reflections utter an older thought. In either case the basic argument is educationally the same. And whoever assents to this general conception must also agree that the Kindergarten teacher (or Montessori teacher) ought not to confine the little soul within the fence of its "natural activities" and "interests" and "spontaneity," but should first try to realize the great messages of human history, and then, in the simple ways which her skill applies to the child's capacity, she should train the activities, interests, and spontaneities deliberately towards the supreme service.<sup>2</sup>

As a practical inference it follows that, in the preparation of the infants' school teacher, history,

<sup>1</sup> Fletcher and Welton's translation of Froebel's works, pp. 32, 33, 36.

<sup>2</sup> Once this principle is allowed, we need not farther concern ourselves with the detailed and slightly wearisome debates between the Froebelians and Montessorians.

in the broad sense, is a most vital study. In truth, history (that is, the history of civilization), rightly conned, may displace a vast amount of the feeble stuff known as "child psychology." The Kindergarten is more likely to discover fertile hints in the stories of primitive men in Frazer's *Golden Bough* than in many a popular manual on the "mind."

The mother, herself the noblest type of service, must take an honourable and recognized share in the school-training, as well as in child nurture at home. It was, perhaps, inevitable that, in the great rush to establish and extend national education, this indispensable figure in our moral and social life should have been very brusquely treated. She has meekly borne her exclusion, and even come to believe that she has no rational place in the child's education, except to "send it regularly to school." I speak, of course, of the average mother, and this virtually means the working-class mother. Posterity will consider it a most extraordinary thing that, while we so often discussed the difficulties raised by the lack of spiritual power and devotion in our paid and certificated teachers, we all the time forgot the one person who naturally possesses the most glorious educational motive—namely, personal affection. We are all aware that this very love may, when ill-disciplined, unfit a mother to guide her child discreetly and intelligently. The simple remedy is to provide the discipline, not to shut the mother out. Multitudes of reformers lament the deadening drudgery of housework which

millions of poor mothers have to bear; and we hear all sorts of proposals for alleviation, from co-operative kitchens to the general adoption of electrical means for heating, lighting, laundry, and all the rest. Let these things be done. But might we not give this good soul the highest of all joys—namely, a share in the training of the child of her womb?

Nobody would press for immediate and drastic changes. Something is already done in the United States by the formation of associations which enable the mothers to meet the Public School Teachers, and to obtain other contacts with the system which educates their own children. Such societies should be universal in the British Empire, embracing every city and every village. Here and there one even now meets a School for Mothers, where infant management and other home topics are dealt with; and a Kindergarten lecturer who could teach mothers how to instruct, while entertaining, their children would be an excellent addition to the staff. Under certain restrictions one can imagine young mothers (and young unmarried women for that matter) attending some of the lectures at local training colleges. Girls from the elementary or high schools could be invited to take some useful part in the conduct of Kindergartens. One need not, however, number up all the possible agencies. If we will the end, we shall soon enough will the means, and find a place for the mother as a colleague of the teacher and a partner in the noblest of occupations. If the resulting changes meant a shortening of the



school hours, and giving the working-class mother and child larger opportunities for educational companionship, this would only be realizing a situation already existing in families whose economic advantages permit the mother a reasonable leisure. If we are really making national progress, it is hard to see in what better mode the progress can be manifested than in this mutual restoration of mother and child. Incidentally, such a reform in our social institutions would assist mother and teacher in laying the basis, by wise co-operation, for the sex-instruction of the children of whom they have joint charge. In this sphere the mother would chiefly undertake the quite personal responsibility in training the child in self-respecting habits, while the teacher reinforced the effort by judicious suggestions from plant-life, animal-life, and literature.

Before passing from the problem of mother-power in Kindergarten training, an allusion, if nothing else, should be made to the question of the mothers in India, where ancient custom checks the attendance of higher-class girls (except Parsees) at public schools. The very mention of the difficulty raises curious reflections. It would seem obvious that the home-staying Indian women should be educated, and that they should learn something of the fine art of teaching their own children. On the other hand, the British working-class mother, whom economic stress so frequently drives from home, suffers from the same essential disability. Neither of these types can take effective share in the work of education. The emancipation of both will be

one of the unmistakable signs of a radical betterment of civilization.

As previously intimated, the dominant principle of education here advocated, from the Kindergarten to the University, is that of Service based on Industry and inspired by History.

The term "industry" is used to cover all the economic and intellectual and æsthetic activities of human nature—in other words, man's power to create, construct, and beautify. Such a definition being accepted, our general instruction to the infants' school mistress will only run: "Teach your children to work and to serve." When one surveys the modern Kindergarten, its "occupations," drawing, painting, games, poetry-recital, story-telling, dramatic exercises, music, and musical drill, one is fain to admit (as I have above affirmed) that this is what, on the whole, the teacher does. Hence, the synthetic view, which is my main interest, only requires me to draw attention to a few salient needs and considerations.

Professor H. E. Armstrong, to whom British education is deeply indebted (or will be) for his missionary labours on behalf of the teaching of scientific method, has made the very striking remark that—

The study of science begins when the infant opens its eyes; every step it takes when it toddles is an attempt to apply the methods of experimental science.

He gives another extension of the same idea when, following upon a lecture by Herkomer on the need

of precision of observation and workmanship in art, he says to the same audience :—

I am not here to speak of science teaching (I don't know what that is), but of scientific teaching—of the method of teaching scientifically; that is to say, exactly and properly. I am really speaking on the very subject on which Professor Herkomer dilated.

In other words, the scientific attitude is one of veracity towards the facts in no matter what sphere of experience, whether of learning to walk or talk, to draw and colour, to weigh and measure substances, or to handle policies and men; the degree of prompt and convincing exactitude varying as one passes from the fields of mathematics, astronomy, physics, and chemistry to the field of the living, the organic, the social, and the moral. Such a principle was indicated by Comte when he said that “the true philosophic spirit consists entirely of a simple, methodical extension of common sense to all subjects accessible to human reason.”<sup>1</sup> On this basis we can cheerfully meet Professor Armstrong, and agree that the beginnings of scientific discipline can be laid in the infants' school. The Kindergartner will keep her games, dances, and the rest, and add

<sup>1</sup> Mr. Loughnan Pendred, editor of the *Engineer*, has remarked that “engineers use science unconsciously every day and all day long. Unfortunately, the meaning of science has got a little bit specialized. It has come to mean mathematics, whereas it should mean general experience. Now, nothing is invented by mathematics, and everything is invented by general experience, so that for development purposes the latter is the more important of the two. By it we imagine—that is, we invent; by the former we apply a touchstone to our inventions to gauge their value and practicability, and to dimension their parts.”

to her nature-study lessons an "elementary course of physics," with the help of such apparatus as foot-rule, T-square, set square, a simple anvil for testing the qualities of metals, a balance, etc., the allied arithmetic being altogether applied and concrete. There is here no claim to teach "science," but only to train children in a common-sense, one might almost say joyous, appreciation of truth and harmony. In effect, the discipline would be the same as that which rules the little dots who skip round the Infants' School Maypole, twining long ribbons in patterns which are only pleasing when they are exactly performed.

All the preceding propositions are general, and even cosmopolitan in outlook; they would be applicable in any European or American school. In accordance with the chief purpose of the present discussion, therefore, our plan requires that in rudimentary forms the character of the resources and industries of Britain and the Empire should be sketched in the Kindergarten instruction. Nothing formidable is intended. Let us suppose the student-teacher could pursue some period of her training on a British farm (which is already a frequent topic of Kindergarten picture, talk, and song), and in Kew Gardens, and in one or two typical manufacturing centres, such as a Lancashire cotton-mill, a West Riding woollen-mill, a Dundee linen-mill, a Belfast shipbuilding yard, and so forth. What we could ask her to do would be to select such elements of the scenery, atmosphere, labour, and industrial results as would, when expressed in pictures, talks,



songs, dramatic action, and the rest, put her children in imaginative touch with the realities of British Imperial resources and vital economic energies. This picturesque vision will embrace the wealth-powers of the Oversea Dominions and India.<sup>1</sup>

The teacher may swell the human interest of such themes by telling incidents from the lives of illustrious men of science and industrial progress; as, for example, Newton, Darwin, Caxton, Stephenson, Ronald Ross, and Bose of Calcutta. It is not at all a question of boring little mites with formal biography. I am perfectly sure that if a Kindergarten, possessed of intelligence and sympathy, had the full materials placed before her, she would readily evolve more than one naive twenty-minutes' chat with pictorial or black-board auxiliaries or plants from the garden, or even an animal or two, illustrating the life and labour of Charles Darwin.<sup>2</sup> By such devices the infants' school accumulates a mental stratum of ideas, tastes, and sentiments relating to nature, art, and industry, which would prove of immense assistance to the teachers in the ensuing grades of the Elementary School (ages seven to fourteen).

<sup>1</sup> In a chapter of *Youth's Noble Path*, entitled "The Voice of India," I have represented the maternal genius of India as calling to her children to utilize, in the spirit of co-operation and service, the natural resources, as well as the spiritual traditions, of their Motherland.

<sup>2</sup> With a class of six- or seven-year olds I have myself made a similar experiment with the example of Louis Pasteur, crudely sketching on the board the grapes, silkworm, and sheep's head which symbolize his bacteriological researches in the service of France and humanity. Needless to say, the term "bacteriological" was not breathed!

The reference to biographical stories easily carries us forward to Moral Instruction, which I have (I hope with some approach to finality) cut off from the practice of good advice, veto, reproach, and general maxims. A dramatically told story of Darwin or Perkin, of Milton or Dickens, Captain Cook or Captain Scott;<sup>1</sup> or, in quite another direction, of Cinderella or Finn, or Rama the Indian hero, will impart some of those ethical *impressions*, as distinct from ethical conceptions, which go to form the embryo moral judgment at this early stage. But even now the teaching can be lifted above the plane of mere miscellaneousness and scattered thoughts. Unperceived by the children, the teacher can supply a connection from one example to another, a brief series treating of courage, another of perseverance, another of veracity, and so on.

With such lessons should be linked the recitation of poetry and prose, chosen not because they may happen to enshrine maxims, but from sources which may intimate, even to little learners, a sense of the ring and beauty of the best English. Certain noble phrases from the national literature, though not quite comprehended, may please by their musical quality and stay in the memory for a lifetime, and gain illumination from ripe experience. It is hardly

<sup>1</sup> I am sure some critics will allege that these topics will rise above the children's heads, and I can but reply that for years I have told such stories to a class of ages six to fourteen, and the younger ones have listened with eagerness. Of course, it is necessary to eliminate unsuitable details, but this is part of a teacher's art. It will be noticed I only propose such material for the upper division of an infants' school.

necessary to add that such pieces should be brief, and the selection left to the taste and enthusiasm of the individual teacher. The correlation of the infants' school with the next school should be most carefully maintained; and if (as already suggested) the pupils aged seven to fourteen are going to receive instruction on the five lines of Self-government, Kindness, Trustworthiness, Justice, and Social Outlook (Civics), the scheme should be familiar to the teacher of the younger children, so that she may suitably prepare the ground. And should it not be evident that at this point the mothers and fathers might happily join with the teachers in the privilege of developing the children's affections, "admiration, hope, and love"? The home-chat, and the tale read at the hearth, might add harmonious notes to the music of the schools; for the parents and the teacher should be fellow builders of the child's spiritual house.

Where the social and intellectual conditions of the children render the experiment possible, it might be advisable to introduce the teaching, in a colloquial and informal way, of a number of words and phrases from a foreign language—French, for example—as a concrete intimation of the existence of other members in the great human family.

In the opening chapter I stated that history should be treated as the chief of all studies for inspiration to conduct; and the biographical stories just adverted to are a leading constituent of history. Even in the Kindergarten, however, some slight hints at human evolution can be conveyed. Sup-

ported always by pictures, the teacher can trace the outlines of prehistoric life, clothing, dwellings, animals, plants, tools, boats, use of fire, and the like. Stories, not altogether chosen at random, will concretely exhibit early man's social intercourse, magic, wars, and politics; such stories being richly provided by the Greek, Indian, and Biblical legends and poetry by Herodotus and Plutarch, and by the folk-lore of Africa, New Zealand, and the Canadian Red Men. The Kindergarten children will thence derive innumerable themes for drawing, painting, or modelling—sun, moon, stars (connected with magic and myth), pyramids, dolmens, arrow-heads, pillars, tools, pottery, weapons, wigwams, huts, sledges, canoes, trumpets, drums, lyres, wheat, olive, vine, palm, city walls, towers, gates, arches, thrones; all these things being, so to say, the stage furniture of antiquity. Here again the teacher should take a forward glance at the history scheme which will govern the studies of the pupils during the next seven years. And here, also, the parents will discover abundant hints for the provision of picture-books, story-books, and indoor amusements for the home. Every household, in fact, should possess a copy of the plan of the instruction imparted in the local school.

Reading, writing, and arithmetic are but mechanical aids to the higher ends of industry and service. Interested in animals, or plants, or railroads, or kings, or princesses, or fairies, or giants, the child feels a desire to read about them; and such is the natural birth of the reading habit. The writing art

should evolve, as it did in primitive culture, from the art of drawing; and the child should write just as it dances, or sings, or plays a part in a drama of its own invention, because it has something to express. To follow the lead of these spontaneities, the rigid "reading" lesson and "writing" lesson must be sooner or later abandoned, and along this road educational opinion is not disinclined to fall in with Dr. Montessori's doctrine of child-freedom. But it is useless to disguise the fact that the average school of our present civilization does not offer accommodation for this liberal programme. Here and there in the educational world one sees institutes constructed for little people, where the classrooms are provided with readily-shifted chairs in place of desks, where the pupils move freely from corner to corner, where they draw or paint or make useful articles at a table or a bench, or romp round in a folk game, or watch their own seedlings in their own garden plots, and so on; and they read when a book throws light on topics which have already roused inspiring thought, and they write as lovers write *billets-doux*—because they want to. Why do not teachers universally foster this self-activity and this charming freedom? Allow for a certain conservatism and stupidity if you will, and the substantial reason remains—namely, that such methods need well-arranged spaces, apparatus, and environments, and public authorities do not wish to expend the necessary funds.

Arithmetic demands a page to itself. It is the most melancholy of all the "subjects," both in the



treatment it has received and in the misery it has caused among little hearts. It should begin in æsthetic, including play; that is to say, counting and calculation of things that involve dramatic movement, or colour, or charm; animals; domino dots; diamonds on playing cards; large coloured beads; petals of flowers; sides of honeycomb cells; stars in the Great Bear, etc.; the planes of crystals; and exercises in rhythm (music and dancing) and the disposition of items in a pattern (chess-board, etc.); or the number of persons in musical drill (so many in this or that rank; so many in blue or red costume; so many added, subtracted, etc.). Ingenious teachers will never fail in illustrations; but the prime object should be to create a love for and joy in numbers. Till this first step is attained no sort of formal arithmetic should be approached. Then will arrive the more systematic activities with rulers, vessels, scales, coins (cardboard and other), the dial, the clock, and the calendar. The old-fashioned "sums" and "tables" have practically disappeared from the best infants' schools. Broadly speaking, the concrete calculations, in play or work, which the children will perform at this stage will be such as men found useful or amusing in the earlier stages of civilization. And in this direction, as all others, the teacher should be at liberty to frame schemes adapted specifically to her pupils, with due consideration of social opportunities and limitations.

A remark of Professor Armstrong calls for brief comment. In speaking of the employment of a

balance in arithmetic, physics, or household catering, he says: "The balance should be regarded as an instrument of moral culture." Undoubtedly, the Professor is looking ahead to the value of precision and thrift for household and social service. But some unreflecting teachers and parents may go wrong on this subject, and it is not irrelevant to point out that accuracy, as such, is not a moral quality at all. All sorts and conditions of swindlers and Diabolonians (to borrow a term from Bunyan) may find it very useful to handle the machinery of their vice with accuracy, and scrupulous attention to detail. The very fact that we often apply the word "calculating" with a sinister meaning to persons of unpleasant subtlety is a proof that popular good sense places no absolute moral reliance on a correct balance. When we talk of "true" and "truth" in an ethical signification, we are using a figure of speech, and we imply that a good man will be as careful and observant in acts of duty and consideration as the person who is concentrating on exactness in counting, weighing, and measuring. The moral attitude is Trustworthiness rather than Truthfulness. That is, it is Truthfulness consecrated to a neighbourly purpose. This principle affects the whole mechanism of mathematics, from a child's honest counting out of shares of nuts to the administration of national finance or the calculation of national resources.

As there is a measure of novelty in the view taken in this chapter of the social purpose of the infants' school, it may be advisable to summarize.

I take for granted the validity of certain principles and methods which educational reformers have, in recent years, striven for—namely, ample allowance for the child's spontaneity and desire for freedom of action, and the logical and natural subordination of reading, writing, and arithmetic to the aim of self-expression and self-development. But I do not allow that self-development is a proper end in itself; more than that, I detect no rational meaning in a child's "self," dissociated from the vast creative evolution recorded in the history of civilization. The child is to be interpreted by history, and not by a petty psychology of its own. It is entitled to the richest possible self-development in order to unfold its natural relations with the great social Whole. Hence its moral instruction will draw material from the biographies and scenes of that Whole—that is, of the human commonwealth. The Kindergarten teacher will use this material to convey moral impressions, without seeking to formulate maxims or put forward explicit conceptions. At the same time she will study the method of character training, which the next stage of the school life will embody, and she will direct her own simple teaching to the end thus indicated. While, in one aspect, the history instruction will take the form of stories and illustrations of Primitive Man, and Greek, Roman, Hebrew, and Indian Antiquity, in another aspect it will emphasize (again by stories and illustrations) leading names and achievements in British and Imperial history, so far as the young pupils can be interested.

Tentative introductions of verse or prose from our national authors may be associated with the biographical stories, so that at a quite early stage the young ear may be familiarized with great words that are characteristically British. The same special aim will govern the talks and practical activities relating to industry—that is to say, the vital arts and crafts and national resources of the United Kingdom, the Dominions, and India will be made the groundwork of nature-study, drawing, painting, modelling, and what may be called the nascent civic sentiment. Not by formal statement, but through the suggestion of picture, song, narrative, and simple plays, and at times simple ceremonies and festivals, the Kindergarten children will receive the impression, real and vivid, though as yet untranslatable into words, that they are citizens of a Motherland sweet with a British atmosphere and scenery and noble personalities, to which, as also to a greater beyond—an as yet indefinable humanity—they owe their tiny dues of industry and service.

## CHAPTER IV

### TO THE AGE OF FOURTEEN

NORMAL human nature has two births and two lives: first, the birth from the womb by the creative impulse of parents, or, rather, of a vast ancestry who are the true collective parenthood; and, second, the birth of puberty, when the person begins to assume, in turn, the creative office, and prepares for motherhood or fatherhood. The first life has its opening tribulations (how many infants die in the first year!) and its arduous exploration of the world, its adventures in the testing of sense, nerve, and muscle, its affections and reverences, and, if one may dare to say so, even its simple philosophy. For at this stage the substantial foundations of common sense are laid, and at the period from the tenth or eleventh year to the approach of puberty a marked clearness of judgment (limited, of course, by inexperience) on moral issues indicates a life-moment of which the educator should make the utmost use. Then comes the dividing-line, which the religions of the world have so long recognized, and which youth passes by initiation, re-birth, conversion (the phrases vary with time and place), in order to develop relations with the larger world of industry, art, society, family, country, humanity. Common sense is baptized, so to speak, into fresh



experiences, and the man or woman forms a final philosophy, which is the expression of economic status, physical and spiritual habits, and social environment.<sup>1</sup>

The colossal irony of the educational policy of the civilized world to-day is the abandonment of the young soul at the close of the first life. Just when the second life, unutterably rich in possibilities, is dawning at puberty, we thrust young people from the school doors in millions, and send them out to wander at haphazard in the crowded maze of cities and markets and Vanity Fair.

However, I will not linger in the negativist and censorious mood which I have myself condemned, but will survey the Elementary School for the ages seven to fourteen, as it exists, and in its possible modifications for the better. Two preliminary demands must be made. One is that the sexes should be taught together, as is the universal practice in the United States, and increasingly so in the United Kingdom.<sup>2</sup> The other is that the number of pupils in a class be lowered to the maximum now generally recognized as reasonable in High Schools—namely, from thirty to thirty-five. While this diminution is in process (for it cannot be effected abruptly) authorities must graduate their requirements according to the burdens imposed upon the

<sup>1</sup> The term "philosophy," as here employed, has no bearing on the academic studies of colleges. The village labourers in Thomas Hardy's novels have a quite definite life-philosophy.

<sup>2</sup> Even in India, which presents special difficulties, one sees the girls and boys taught together in the schools for the Depressed Classes ("Untouchables").

teacher, it being manifestly foolish to expect the larger measure of efficiency from teachers who have to deal with the larger total of children.

The purpose of the school is to train for service; and the instruments of training are, in the long run, reducible to two—namely, (1) the teaching of history in the sense of the revelation of human powers for Good, capacity to learn the True and the Beautiful, and social progress through the ages; and (2) practical discipline and self-development for duty in household, city, and Empire, with due vision, never suffered to lapse, of the wider humanity beyond. Whether system makers would wish to speak of these two activities as two “subjects” I am quite indifferent. The two objectives are not fundamentally different from those esteemed by the ancient Persians, who carefully taught their sons from their fifth to their twentieth year to ride and to shoot and to speak the truth; or from those of Plato—music on the spiritual side and gymnastic on the physical. The national genius, if confident of a teacher’s intelligent loyalty to the common weal, need only say to him: “Take these children and form their souls for the public fellowship; and here is your time-table in two words: Teach them the story of the civilization into which they are born partakers and co-operators, and train their mental and bodily aptitudes (or, at least, begin to do so) for definite co-operation in the social order and progress.” After that, a good teacher will only ask for adequate equipment and encouragement. “Subjects” have disappeared, and two high purposes remain; and

these, indeed, are resolvable into one. The broad result as regards the ancient "subjects" of Reading, Writing, Literature, Geography, Arithmetic, etc., will be threefold—less time will be given to each specifically; more of the responsibility of acquiring them will be left to the child's personal effort and curiosity and home activities, and they will be more merged into the general course of the history-teaching in the sense just outlined. I am convinced that before two generations have elapsed this result will be adequately realized. It would be irrational to expect the teachers to attain it at a stride. Much advantage is gained, however, by agreeing as to the direction of our journey; and some enterprising spirits, at least, will brook no delay.

Our history teaching, then, will continue the view of antiquity which was begun in stories and legends and other scattered hints of the Kindergarten, and carry the children's thought, during the seven years now contemplated, to the modern British Empire, its call to duty and its scope for industry. In the earlier grades the teacher will portray the Mediterranean, Mesopotamian, and Indian scene, in which Early Men, Greeks, Romans, Jews, Babylonians, and Hindus played their part till the decline of the Roman Empire. And here may be illustrated the synthetic idea which will introduce economy and simplicity into an overcrowded time-table of "subjects," and which of recent years has been somewhat awkwardly termed "correlation."

In the region which extends from the Atlantic to India, and from Britain to Africa, we have all the

elements of geography and natural history which appeal to a child's imagination. The records of the people of this region furnish a complete outline of the origins of magic, religion, morality, agriculture, manufacture, fine arts, science, politics. If you tell children the stories of the Siege of Troy, or the Wanderings of Ulysses, or the voyages of Æneas, or the drama of Marathon and Salamis, or the campaigns of Alexander and Cæsar, or the fortunes of Joseph, or the adventures of David, or the valour of Judas Maccabeus, or the fortitude of Daniel, you group all these vital historical materials into a noble pageant which inspires by its history (and the historical significance of its legends and myths) and instructs by its varied scenery of nature and art. All the "subjects" just enumerated are blended into a synthetic narrative. They are not, strictly speaking, "correlated," for to the people of antiquity they never existed with the academic separateness which modern learning has so unfortunately emphasized. If you follow the course of the story in Herodotus, or the Bible, or the Ramayana, you do not pursue first one and then another path of geography, history, literature, and the rest; for all these are combined in one creative evolution of the human and social body and soul.<sup>1</sup> Give the tale of David to the colleges, and they will analyse it into history, myth, sociology, ethics, with encyclopedic abstractions called natural history, geography, primitive culture, literature, and so on. But the child-mind (which in

<sup>1</sup> Students of Bergson will readily see how that philosopher's master-thought applies to the present theme.



its best sense is one with the popular mind in its best sense) accepts the tale in one round whole, and synthetically imagines David and his exploits and environment with the changing passions and affections that carry him into combat with Goliath, or send him with his harp and his flock to meditate in the valley, and sing "The Lord is my shepherd; I shall not want; he maketh me to lie down in green pastures; he leadeth me beside the still waters." The illustration just selected is a reminder that for centuries past in Europe moral teaching, in the guise of religious instruction, was given in the essential historical form which (though on a far wider sociological basis) I seek to emphasize in the present volume. We ought to universalize that classical method by the inclusion of material from Indian, Greek, and many other racial sources. From antiquity alone we may derive abundant store of examples of family affection, of friendship, of benevolence; of intellect, courage, prudence, and decision consecrated to noble ends of household or city, and even (though the conception was necessarily limited) of humanity at large. These lessons are involved, in a most intimate manner, in the story of civilization; and the teacher should systematically endeavour to bring them into relief as the spiritual clues to the whole of the world drama. But To-day is the development of Yesterday; and I am not here counselling reliance on the far Past for all our ethical stimulus. It seems to me, therefore, that, besides utilizing the miscellaneous hints which the story of social evolution furnishes, we should insti-



tute periodical talks which would be based on modern as well as ancient instances, and serve the important purpose of linking the Past and the Present (and indeed the Future also) in a logical and constructive process of thought. It may sound pretentious if I say this is the application of the scientific method to questions of conduct; but I mean what Professor Armstrong means when he asks that even in the Kindergarten the scientific method may be deliberately employed in the training of the senses, the hands, and the judgment. Of all possible views of the child-mind (which is, of course, essentially the same as the adult), no view appears to me truer than this: that, just as the physical instincts delight to construct physically with clay, wood, etc., so the spiritual nature delights to build up moral ideas in a rational and synthetic order. To allege that an attempt to meet this deep need will necessarily make prigs of the children is on a par with alleging that Kindergarten "occupations," or manual instruction, will turn the children into gross materialists.<sup>1</sup> If civilization is the slow approach of humanity towards the ideal of unity and service, then nothing can be more basic in education than the building-up of a sense of continuity and organic progress in the history of mankind. The Bible, though restricted by the narrow outlook of antiquity, was a sketch of that continuity from the Creation to the Utopia of

<sup>1</sup> Upon readers to whom this discussion comes as a novelty I must press the reminder that systematic moral instruction here means moral teaching as life-revelation, and not exhortation and good advice, useful as these agencies may be at times and places.

the Holy City; and modern histories of England, even when written for younger readers, are no longer mere collections of anecdote, but seek to trace the shining thread of national development in industry and civic power and glory. In other words, a constructive idea is valued above a succession of disconnected appeals to the moral sense and judgment.

Activities of various kinds readily link up with the teaching just indicated. Drawing and modelling find plentiful topics in the ancient dolmens, hammers, arrow-heads, pottery, baskets, pyramids, columns, arches, ships, thyrsi, altars, etc.; the dramatic faculty, being born in the pre-historic period, together with music and the dance, will draw very natural motives from old folklore and festivals and myths; and arithmetic will follow the lead of the first calculators on ten fingers, the first land surveyors and road measurers, the first merchants, the first money-coiners, the first observers of times and seasons, sun-dials and planets. Whatever Professor Armstrong may prescribe in the way of physics and the like will here possess field enough and to spare, illumined with simple stories from the lives of Archimedes, or sketches of primitive man suggested by the pages of Sir J. G. Frazer, or the descriptions of modern aborigines. Here, too, we may fit in the proposal of Professor Geddes that municipal parks should have an enclosure set apart for boys, where they may erect (weather permitting!) Eskimo snow-houses, huts, wigwams, and similar rudimentary dwellings; and other points of the Boy Scout

economy can easily be added. And plans and maps of the locality may now fitly appear in the programme, with suitable excursions for the observation (as Geddes would say) of Place, Work, and People; and these pleasant inspections would be helped by visits to the special Children's Departments of Museums. If the many-coloured scenes and interests of this period of Antiquity, the very genesis time of the alphabet and writing, will not prompt children to read in order to learn more stories, or to write in order to express their naive comments on the doings of their ancestors, one may doubt if any other motive would or should lead to effective book-work or composition.

I do not propose to offer elaborate notes on the ensuing stages of history and the allied school activities, which appropriately complete the plan for the ages seven to fourteen, for they will be worked out on the same general basis. The second stage might cover the Middle Ages and the post-medieval times to, say, about 1700; and the third stage (embracing the rise of the Industrial Revolution) will bring us to the present day. While a certain outlook will be kept on world-history, the attention will be specially concentrated on the story of England, Wales, Scotland, Ireland, and the Dominions, colonies and possessions, which, with India, constitute the modern Empire, or Imperial Commonwealth. It is, of course, understood that our national literature, illustrated by choice examples for reading and repetition, will be treated as part of the great history of the people,

and not as a dislocated topic for separate lessons; and the same principle applies to musical and dramatic exercises and recreations.

No critic can justly assert that the ethical and literary aspects of social evolution are at all neglected by such a scheme. It will not be misunderstood, therefore, if I ask that, more and more as the instruction proceeds, emphasis shall be placed upon British and Imperial industries, natural resources, agriculture, and the human agencies by which earth-exploitation, manufacture, and commerce have been, and are now, carried on. This course would require an outline study of such plants, animals, and minerals of the Empire as have economic value; an outline study of the main agricultural facts of the Empire; an outline study of the areas whence the chief minerals are drawn; and an outline study of the dense centres of population which Geddes names "conurbations."

Nothing could more aptly illustrate my proposition than the Imperial Institute at South Kensington,<sup>1</sup> an exhibition which (time and space permitting) ought to be visited by every child in the United Kingdom. But, as this pious aspiration cannot be realized, we may, at least, say that every child in the British Empire should receive every possible measure of the information which its treasures

<sup>1</sup> One might add the splendid Geological Museum in Jermyn Street, London, W., or the noble Kew Gardens. And, in passing, the dramatic and instructive submarine kinema views in the Brothers Williamson Exhibition may be mentioned. What the Williamsons have done for the Bahama Islands should be done for all quarters of the Empire.

afford. Here are galleries allotted to Canada, Newfoundland, South Africa, Australia, New Zealand, India, Ceylon, Guiana, West Indies, Sierra Leone, Gold Coast, Nigeria, Nyassaland, Uganda, British East Africa, Seychelles, Malay Peninsula, Borneo, New Guinea, Fiji, etc., and each gallery is crowded with well-arranged and labelled specimens of vegetable, animal, mineral, and manufactured products, with ample aids from paintings, photographs, and models. So extraordinarily prolific is the Empire soil that very few species of natural wealth are absent from the collection. Dull, indeed, must be the soul of any Imperial citizen who could wander through these teeming chambers unimpressed by the extent of the economic riches of our Commonwealth, and uninspired by the vision of the energetic population of many colours and languages who evolve these countless things to use and beauty. By a not unhappy accident the Institute and the London University have been housed in the same building for some years past. What the professors and academic sages think of the arrangement I know not; but it is a significant reminder that the Institute represents the economic basis, not merely of the sciences in the commoner meaning of the word, but of the whole intellectual, moral, æsthetic, and social life of some four hundred millions of people.<sup>1</sup> The human aspect is hinted at in the presence of Captain Cook, whose statue reminds us of the mingled spirit of audacity, practical good

<sup>1</sup> That is, beyond the borders of the United Kingdom.



sense, and honourable service, which is the only true foundation of the Empire; and (to choose an example from many) a series of painted windows in which are represented the labours of women and girls in the tea-plantations of Ceylon. Who are these people? What are the conditions of their employment? What kind of homes do they live in? What are their customs, manners, religion? Along such lines the children should be encouraged to think and inquire. This is another way of saying that the nature-study and economic lessons should form the basis of a complex of geography, history, literature, and art, which is virtually the study of humanity. This method is a picturesque, living, and inspiring application of Geddes's formula for study—Place, Work, People.

Thoughtful British citizens have been struck by the protestations of Professor Armstrong and other advocates of scientific method against the migration of the higher-class dyeing industries (aniline dyes, and indigo especially) from British to foreign factories. The chief colours and the salient materials (coal-tar and lumps of natural indigo) could easily be made familiar to the Kindergarten; the processes of the growth of indigo and the broad lines of the manufacture of dyes could be exhibited to the elementary school pupils, with biographical notes on Dr. Perkin and other workers in the dye field; and more developed views, with simple laboratory illustrations, could be given of aniline dyes, synthetic indigo, and the like, in the class-rooms of the high school. This is but a random instance.

The general proposition is, that the elements of the national and Imperial industry can be simply illustrated in the Kindergarten and elementary school stages, and more fully in the high school, and thus the scientist and the statesman will be provided with a widespread popular interest to which to appeal and upon which to work. Not as material for mere "object lessons" will the teacher treat the productions, arts, and crafts of the United Kingdom and the over-sea Empire, but rather as the raw substances and the mechanical activities by means of which a great people expresses its energy and its powers of co-operation and organization, and so prepares the stage on which to construct and develop social order.

Looking backwards a moment, the reader will see that we have been indicating, in a general way, two paths of study for children aged seven to fourteen. The one aims at a simple knowledge of the evolution of man from pre-historic times to our own day, the later stages dealing more particularly, but not exclusively, with the history of the United Kingdom and the British Empire; and the other aims at a simple knowledge of the vital industries of the British people and their Imperial fellow-citizens. The one represents an immense memory which inspires us to continue the grand tradition; the other represents the economic platform on which we play our daily part and dream our ideals. The most characteristic expression of the one is the classical and national poetry; the most characteristic expression of the

other is practical science. These are our two subjects, and these alone. Or I will say (in order to avoid pedantic disputes as to mere terms), these are the two dominant ideas under which all topics are subsumed.

I propose to travel again, somewhat rapidly, over these two fields, and make certain applications.

Our history teaching, acting as a revelation of life, will seek to rouse a sense of personal responsibility. "From so great an ancestry am I derived," the young soul might be persuaded to say to itself, "and when so much has been done for me, what can I do in return?" Moral instruction is the delivery of the message of history to the newest generation, unveiling the noble lives of the past, and the nobler elements even in partially ignoble lives. It is a call for devotion to the great human republic which has built up civilization; it is not a set of precepts pronounced by dogmatic teachers.

The answer to the call must be personal. Personal service will signify self-control, kindness, trustworthiness, justice, and a willingness to fulfil duties towards the community as an organized whole. It would be out of place to elaborate here the details of moral instruction; but two important phases may be briefly referred to. The one is sex-hygiene; the other is civics.

The co-operation of mother and Kindergarten teacher having already prepared the way by the creation of simple self-respecting habits and hints at

the hereditary action of plants and animals, the next grade may repeat instruction on the same general plan. It is now quite too late for timid minds to urge objections. For years past, in High Schools for girls, botany has been a favourite study, and here is one approach; and popular books on Darwinism and Evolution provide pictures of embryological life and growth; and here is another approach, not to mention a considerable body of literature directly prepared for sex-hygiene purposes. The main problem is the surrounding of the instruction with such safeguards of discretion, seriousness, and tact as will ensure that (say) in the fourteenth year the boys taught by men and the girls by women may receive one or two lessons of absolutely the best and most æsthetic type. In this case we need not hesitate to adopt the principle of specialism, and the delicate task should only be entrusted to men and women possessed of the requisite physiological knowledge and of the indispensable sense for refinement and artistry in the presentation of natural facts.

Nothing should be done without the consent of the parents, who should in this instance (as in all others) be furnished with at least an outline of the public school programme; and we may be confident that, as time goes on, the number of parents who will either undertake the enlightening work themselves or co-operate with the special teacher will materially increase. One need not stop to point out the bearing of these efforts upon the social as well as the individual well-being, the entire realm of personal



health and functioning being subject to the law of service.<sup>1</sup>

Then as to Civics. My opinion, formed after some years of reflection, is that the study of Civics, in the strict meaning of an orderly view of the General Will of society and the reactions between the individual and the General Will in the spheres of the City and the Nation, is not suited to the capacity of children below the age of thirteen. But all the way up from the Kindergarten the pupil may be encouraged to form a social outlook, and become familiar with public works, public institutions, and the biographies of public men and women, past and present. Even when we arrive at Civics proper, we must avoid the old-fashioned error of beginning with the description of government and administrative machinery. This should be placed last, not first. The vote, for example, is a mere mechanical index of the citizen soul and ideal, noble or less noble, as the case may hap. The root of Civics is in Geddes' formula of Place, Work, People. If, for instance, our topic is Leicester, we shall first portray the envioning landscape, its geology, agriculture, and plant and animal life; then the plan and construction of the town itself; then its shoe industry and

<sup>1</sup> All the "temperance" themes should be so subject, and the preservation of the physique from the dangers of alcohol, drugs, or general disease should be based, not merely on self-regarding grounds (though expediency is a perfectly lawful motive), but mainly on the ground of the cultivation of a fine manliness and womanliness for the great end of the human fellowship. Here, again, we ought to respect the positive principle insisted upon in Chapter II as against the inferior method of warnings and reproaches.



hosiery works and engineering, etc.; then the pageant of the people, from the days of the medieval craft guilds and Lollardry to the days of Robert Owen's lectures, Robert Hall's sermons, Allanson Picton's Radicalism, the expansion of population, education, trades unionism, the Labour Movement; and, last of all, the rates, the Board of Guardians, and the Town Council.<sup>1</sup> Elder pupils can comprehend the formula, Place, Work, People, and can be taught to apply it to England, Wales, Scotland, Ireland, Canada, India, and the Empire as a whole. But I make this allusion to "older pupils" with an uneasy conscience, for, as things now stand with us in Britain, it tells of half-time children, and of children who leave school for ever in multitudes at the age of fourteen—the very age when the vision of Imperial citizenship should open its scenery, and when the training for the commonwealth service ought to enter on its most vigorous and happy stage.

The proposal made in the preceding chapter on the Infants' School for the introduction, where circumstances allow, of the colloquial teaching of words and phrases from a foreign tongue (French, for example) may here be repeated. The appropriate points at which to emphasize interest in French words and ideas will occur when, in the course of the story of civilization, the teacher speaks of the French Revolution and of the European War of 1914-17.

<sup>1</sup> Of which I was for several years a somewhat active member (1904-7; 1908-10).

Turning again to the industrial and practical side of this stage of education, one need only re-affirm, as regards reading and writing, the need for shortning the time devoted to formal lessons, with the additional point that public opinion is probably matured for a moderate step towards simplification of English spelling. As to arithmetic, it is an Augæan stable in horrible need of cleansing, both in the interest of scientific method—for much of it simply addles the average child's brain; and in the interest of hygiene—for much of it is nerve-racking and depressing in a marked degree in the case of the average child. Mathematics was the first science to be framed, and it has a just claim to early introduction into child-knowledge as a means of training in observation, test, and submission to proven fact. But a vast mass of so-called "sums"<sup>1</sup> should be deleted from the children's programme. Following on the exercises already allotted to the Kindergarten, the Elementary School should provide for concrete mathematics in the shape of (1) Measuring and weighing—scales, vessels of capacity, measuring instruments, etc., being placed in every school; appropriate exercises to be performed indoors and out; the Metric System to be employed in addition to the current system, with a view to the ultimate supersession of the ancient method by State authority; (2) Money calculations, which should never be elaborate, and which should proceed from

<sup>1</sup> The equivalent French term "somme" is defined as "a certain quantity of money," and the ominous second meaning of "burden" is given, "bête de somme" meaning "beast of burden."

elementary household budgets to exercises in industrial transactions, and so to an acquaintance with municipal and national budgets. It is of the utmost consequence to avoid fanciful problems, and all prices and statements should practically tally with the facts of the market.<sup>1</sup> (3) Simple explanations of the working of banks and of commercial and public finance. In this case the pupils should be relieved from the unprofitable labour, now so often imposed, of "doing sums" in interest, stocks and shares, etc., such commercial arithmetic being relegated to the special classes attended by young people after the age of fourteen. This "subject" of mathematics (which is essentially logic) should, of course, have relations with the teaching of scientific method. Here we have no better guide than Professor Armstrong; and whatever he has proposed in the way of instruction in the use of barometers and thermometers, or as to experiments with solids, liquids, and gases, may safely be accepted as the marching orders of every Elementary School. I will add that every school should, as far as possible, possess small models or diagrams of steam engines, shipping, locks, docks, aeroplanes, lifts, electric-lighting plant, gasworks, etc., or these things should be accessible in the Children's Department of the local museum. The general material of science,

<sup>1</sup> All the points named in this sketch of mathematics could be embodied and illustrated in a handbook, constantly revised and issued with official sanction. The handbook should have an Imperial outlook, and supply outline information as to currency, commercial products, and the course of trade in various quarters of the Empire.

including mathematics, should be associated with history ; as, for example, through familiar accounts of the weights, measures, and currency of the ancients ; the origin of joint-stock enterprises among Elizabethan merchants ; the story of the foundation of the Bank of England, etc. ; such talks being anecdotal and picturesque rather than statistical and formal. The Moral Instruction would furnish a natural opportunity for illustrations of the social value of trustworthiness, financial honour, and personal, municipal, national, and Imperial thrift and conservation. These economic aspects of the moral life develop an enormous importance in a world which devotes itself to reconstruction after the Great War.

The activities just glanced at have various connections with the manual training, gardens, cookery-classes, laundry-classes, bee-keeping, and the like, which are destined to occupy a larger share of the young citizens' school career. It would be irrelevant to dwell on these topics in detail ; but I will venture to emphasize the need, so strenuously urged by Sir Rider Haggard, for rural schools better adapted to their agricultural environment. Mr. L. H. Bailey, a well-known writer on rural economics and life in the United States, has paid much attention to the problem of the American village school ; and I may cite some of his remarks which may be aptly applied to our own circumstances :—

We have no history of farm-life or farm people. I have recently been much impressed with this fact, when I have been trying to find biographical data of

a great many persons who have had much influence in developing good country life in North America. The careers of these persons do not appear in our standard biographies, although persons who may have accomplished much less may be included. The result is that no ideal of leadership in agriculture or country-life affairs is put before the boy or girl. The biographies that the youth reads are of persons who have made their way in other careers. Yet, as a matter of fact, scores of persons whose names are unknown to the standard books have exerted an influence that is truly national in its character.

Having had occasion to examine a considerable pile of American biographical material, I can confirm Mr. Bailey's complaint. On our own side the case ought to be better, for the gifts displayed in Miss Mitford's *Our Village*, Hardy's Wessex novels, Jeffries's open-air observations and philosophy, or Sir Rider Haggard's volumes on farming, gardening, and *Rural England*, show that we have here all the needed literary insight if only it were adapted to the inspiration of youth. And a further citation from Mr. Bailey's pages, though pointing particularly to rural schools, will convey a hint or two to the urban:—

I would have the child know the people of his community, and how they live; how the community supports itself, its relation to the neighbouring community; how many schools there are, and how many churches, and how they came to be there; the roads; the general lay of the land; and something about the soils; how many farms in the district, and what they produce, and why; the common or significant animals or plants; the woods and the streams; how the locality is governed; how the houses are built;



what the local factories are, and so on. And I would teach him how to keep himself from being sick or lazy. I would not have all this told to the child as news, or pleasant pieces of information; I would have it constitute the real work and substance of the school.<sup>1</sup>

One suspects Mr. Bailey has no knowledge of Patrick Geddes, but the quotation just given is an obvious variant of the doctrine of Place, Work, People. In the clause, "how many churches, and how they came to be there," you have a flash of real historical sense expressed in the Virgilian spirit and in the village atmosphere. The question before us prompts to the conclusion that the Training College system should provide at least a partial concentration on the aims of the rural school for students whose temperament inclines them towards a country-life career. I say "partial," because the underlying unity of the national life and ideals must never suffer through dispersive specialisms. The teachers must be prepared as one body, with one ultimate educational end in view—that of Service based on Industry and inspired by History.

On such subsidiary topics as school libraries, the use of parks and spaces, swimming baths, "art for schools," kinema shows, holiday rambles,<sup>2</sup> and the like, I will not linger; and not even the theme of

<sup>1</sup> *The Training of the Farmer*, published in 1909.

<sup>2</sup> It is gratifying to note the increasing habit of taking children out in small groups rather than the noisy mobs, 500 or 1,000, of the nineteenth-century "treat." This sort of "treat" justly deserves Kingsley's label of "cheap and nasty." Nobody has ever proposed it for Eton or Harrow boys, or the High School girls of Cheltenham or Harrogate.

the Little Commonwealth (usually associated with the so-called "juvenile delinquent") will tempt me off the central road of the British and Imperial ideal. Our island psychology is unfortunately all too easily betrayed into enthusiasms for the spiritual small allotment. For such efforts, and for the good souls who engage in them, I have not a breath of criticism; but at the present crisis our prime want is the synthetic view and the unifying scheme.

But on one point, usually classed as subsidiary, I touch once more with earnest stress, and that is the co-operation of the parents with the teachers; and I will put the point this way in order to make the issue sun-clear—that no school, however ably conducted, and no matter what its "corporate life" may be, fulfils its social function unless it comes into periodical and sympathetic touch with the mothers and fathers of its pupils. The United States' practice, though not highly developed, is still far ahead of our own, and Parent Teachers Associations in many localities hold meetings as often as once a month. So far as I am aware, no British inspector of schools has ever thought of "reporting" his impressions to the assembled parents; but I know of no earthly reason why he should not convey his ideas in a chatty and informal way, of course refraining from any censure of teachers or from the use of technical language. Nor do I now seriously press this as a thing to be done. All I affirm is that along this, that, and the other channel the parents, teachers, and authorities should act more harmoniously and genially together. Under

proper limitations every public school should be open to the visits of the citizens. Every school should, so to speak, work as a glass beehive. Every parent should know, in a general outline, what the school is doing. Every parent should be welcome to offer any little aid that his ingenuity may devise, and that the teachers may accept with due self-respect. The vexed question of the employment of married women who are also mothers would, in my opinion, reach an adequate solution if, for part-times and for certain phases of instruction (house-craft, child-care, sex-hygiene, and the like), they were officially included on the school staff. Every possible endeavour should be made to restore to the school the family touch.<sup>1</sup>

The Imperial outlook must never be lost. We shall not secure this end, as superficial thinkers suppose, by perpetual harping upon the terms Patriotism and Empire, and by perpetual injunctions to salute the flag. It must rather be reached through the imagination and the heart—through a frequent seeing of the great vision of self-governing Dominions; of the marvellous nationhood of India now attaining its first consciousness; of immense territories in tropical and sub-tropical latitudes, where millions of the coloured races may learn

<sup>1</sup> And here, if it can be done without irritating prejudice, I may state my view that the National Union of Teachers should affiliate with the Trades Union Congress. The consultations of the Cabinet with organized Labour during the Great War gave Trades Unions a social status never before attained, and it is high time that the teaching profession should recognize its interdependence with the other forms of commonwealth service.

what are the White Man's best gifts of science and administration. Geddes's formula enlightens here also, but only if accepted entire—"Place" signifying that Imperial geography must be ranked as of the first importance; "Work" signifying the industry of which the geography is the Alma Mater; "People" signifying the soul of the geography and the economy, the history, the manners, ethics, courage, patience, sorrow, and joy of these many kindreds, nations, and tongues. And if the suggestion may be ventured without misunderstanding, one could wish that a very great place of honour in this hierarchy of federated peoples should be given to India. I mean that in the schools of our Kingdom and in all the Dominions all possible effort should be made to present to the children attractive sketches of Indian history, religion, legends, poetry, industry, village life, and the renascence of her modern educated youth. Thus only, and not by mere "lessons" on citizen responsibilities, will the young British spirit be "touched to fine issues."<sup>1</sup>

A distinct, but of course not mechanical, uniformity should be established in the schools of the Imperial State. As observed in a previous page, a movement towards uniform methods already appears in the schools of civilization. The broad problems are everywhere the same. For instance, Indian educa-

<sup>1</sup> Coloured pictures of children at work or play in schools in other quarters of the Empire should be exhibited in every school, so that, for example, the Hindu would see how his fellow-pupil in London, Dublin, or Wellington, N.Z., plied his little task, and the Canadian child would see the teacher and class in Madras, Calcutta, or Bombay.

tionists are impressed with the need for rendering instruction more practical and less bookish, and for developing industrial training (including artistic); and the remarks I have made as to familiarizing children with the basic resources, arts, and crafts of the Imperial countries may point to a general programme of study and activity. Everywhere, too, one meets the same recognition of the dividing-line between the urban school and the rural school; though in Burma and India (perhaps one might also look nearer home) the pleading often takes the shape of a demand that the rural youth is entitled to a richer share of general education. Mr. B. Houghton, Commissioner in the Irrawaddy Division of Burma, has spoken on behalf of the up-country-man:—

After all, if you take the farmer and examine him closely, you will find him very much as other men. He has black hair and brown skin, just like the townsfolk; eyes like theirs; his body, hands, and feet are exactly the same; and as to his brain anatomists will tell you that it differs in no minute particular from the brains of the city dwellers. All it wants is cultivation. Why should the farmer be alone singled out for torpor and stagnation, while the rest of the world advances? What crime has he committed that his children must drag weary days unbrightened by the solace of books, unquickened by interests outside the round of his daily toil? Other fathers may, with reason, aspire to high careers for their sons; his forsooth must bend lowly eyes on the earth and their oxen; manacled to the plough, they may never hope to rise.<sup>1</sup>

<sup>1</sup> From an address at Bassein, 1912.



In all quarters, indeed, the villager calls for an increased sympathy in the administration, and a closer agreement between his rural employments and the training provided by the school.

The realm of history teaching, and the moral instruction associated with it, offer very noble opportunities for striking the common spiritual note. Recent events of the most dramatic character have shown the whole world the links that bind the Imperial populations. Working backwards from the story of the Great War—or, rather, the story of the co-operation of peoples in a tremendous crisis of fate—the teacher may trace the contribution made by each constituent (England, Canada, the West Indies, South Africa, and the rest) to civilization in general, and the British Commonwealth in particular. The ultimate ideal, never to be neglected, is Tennyson's "federation of the world." But the fashioning of the thoughts of the people of our many Dominions (and here let India be covered by the term) into a sense of a common destiny and common service is a mission than which no community or race ever had a nobler. This common consciousness should be realized finally by all—the Depressed Classes in India, the coloured folk of African territories, as well as the white people in crowded back streets and in remote villages who await the day of "sweeter manners, purer laws."

Certain great songs, certain great words, certain great figures (Mohammed and Buddha, for example; Cook, Livingstone, Darwin, for other examples) should

be known to all schools in the wide circle.<sup>1</sup> And I entertain no doubt whatever that in forms and illustrations adapted to local habit and outlook the same fundamental moral ideals may be embodied in the ethical training of all the children, white or coloured, English-speaking or vernacular. As already named, they are Self-control, Kindness, Trustworthiness, Justice, and Social or Citizen Service. Choose other terms and other classifications if you will. Draw from Christian, Jewish, Moslem, Hindu, Buddhist, or whatever other historical and literary treasures you will for the parables of your message. But, in the name of the citizenship, and even of the larger humanity, let us strive for the construction of a general consciousness of fellowship, of discipline, of co-operative energy, of progress "towards something great." In this field the most devoted and skilful artists in the educational world should be called upon to concentrate their genius. For it is time that we ceased to treat the training of the children of the Empire as a subordinate interest, or the hunting-ground of a lower order of municipal or national politicians. It is a supreme Imperial concern. A king or a prime minister could never be occupied with more dignity, or in a finer duty

<sup>1</sup> When visiting schools in the Bombay Presidency in 1913 I casually noted, in reading-books, or in lessons given in my presence, five repetitions of the story of George Washington and the cherry-tree; one being in a Parsee English-speaking school, the four others in vernacular schools; and in a sixth instance I witnessed a dramatic playlet, performed by Hindu lads who represented George and his father. I do not grudge America this homage to her hero, and only ask that British tradition may be as liberally drawn upon.

towards the Empire, than in addressing words of encouragement and appeal to the millions of our school-children in this ancient kingdom and the confederate lands oversea. Nor could the wisdom of our administrators be more nobly employed than in devising some good scheme of moral and civic education that would, in varied modes, but with one essential purpose, help to rear the girls and boys of the far-spread British state for the service of a commonwealth which protected their health, taught them their arts and crafts, and inspired them with the grand traditions of the history of humanity.

Some readers will think the present chapter discursive, because they find so many topics touched upon, even though lightly, and they will question my claim to the presentation of a synthetic view and an essentially simple scheme. It will, therefore, be advisable to review.

Our ideal of universal education is that of Service of the general welfare expressed in industry and inspired by the message of history.

Inspiration—not industry, not scientific method, not arts, crafts, and professions, not discipline, and not the acquirement of knowledge—is the supreme requirement. The teacher who fails to convey it, and the school-system which fails to convey it, may be efficient in many respects, but will come short of the true nobleness. This inspiration we find in something greater than the personality of the teacher or the spontaneity of the child. We find it in the ethical content and meaning of the entire story of the family, the country, and humanity;

that is, the story of civilization, as embodied in labour, conquest of wild nature, co-operation, village life, city life, politics, religion, science, literature, and art, and in the most recent biography and achievement as well as the faint beginnings of morality in pre-historic man. This history will cover the international field, but for us it will denote a special concentration upon the story of the people of England, Wales, Scotland, Ireland, Oversea Dominions, and India. And while, on the one hand, it develops the spirit of citizenship through (in the later stages) definite civic teaching, it will primarily foster the spirit of personal service, through self-respecting hygiene, through usefulness and affectionate attitude in the household, school, and early social circles, through trustworthiness, fairness, candour, and willingness to co-operate with heart and intelligence. This is our first aim. It is not a "subject" of the time-table. It is the breath and soul of education. Reading, writing, arithmetic, and the rest are but instruments of this end.

The one other essential aim is the industrial. Education will seek to recruit the whole youth of the community, without exceptions suggested by birth or social status, for helpful service through specific crafts of the hand or brain. Hence the city, the country, the empire, and the earth generally will be studied as a place of resources, a place of work, a place for people organized in co-operation for the common economic good. Science on the applied side will here be invited to render its most expert aid—first for the training

in scientific method, and later for training in definite occupations. Here, again, reading, writing, and arithmetic are to be treated as means to ends, and not as isolated "subjects."

These two aims are entirely harmonious; and pedants who darken counsel, and confuse the ordinary man with disputes as to the respective values of the humanist method and the scientific method, should be boycotted alike by the common-sense of the working-class parent and by the philosophic educationist. The ethical spirit needs incarnation in the trained hand and the intelligent art, craft, or profession; and that is the clear, unsophisticated purpose of the school, as understood in the present pages. Let science and poetry, the workshop bench, and the golden legend of the ages all be united for this splendid aim.

For such a programme the Training Colleges should organize the teachers of the nation and of the Imperial Commonwealth. When the young teachers take up their stations they will naturally present many types of capacity, insight, and energy. A considerable proportion (as to the exact amount of which it is perfectly idle to inquire) will only work effectively under obvious authority and direction. But an increasing number might be safely left free to frame their own schemes, on the condition that, under friendly inspection and the reasonable checks of public judgment, they endeavoured (so far as school life provided the means) to train honourable citizens and capable workmen—in a word, good servants of the community. In



this high responsibility they should have the active sympathy of their pupils' parents; the mother, as a rule, still taking the first rank, but the father entering, with increasing usefulness, into a work that is both a privilege and a duty.

Finally, the ideal of service is not to be based on cosmopolitanism and a vague inter-racial philanthropy. It will, indeed, look towards human unity and federation as its glorious goal; and it will take rich stores of illustration from the volume of universal history. But its special setting, its special language, its special atmosphere, must be English, or Irish, or Australasian, or Indian, as the case may be, and its immediate and most pressing claim is service of the British<sup>1</sup> household, the British village, the British city, the British league of nations. This is no restricted and petty vision. This vision ranges over, perhaps, a third part of the human race. Our Empire assuredly includes all the salient types of humanity, and, by the very nature of the situation, its welfare must vitally contribute to the order and progress of humanity itself.

<sup>1</sup> Politically, the term "British" may embrace the whole round of the confederate peoples.

## NOTES TO CHAPTER IV

### I.—SCHEME OF HISTORY

DETAILED schemes of instruction are not part of the purpose of this book. Nevertheless, the stress laid upon History is so continuous, and the references made to its all-embracing character in general education are so frequent, that it seems advisable to present here a brief syllabus (much amplified in the author's *Moral Instruction: Its Theory and Practice*, published by Messrs. Longman) of teaching for the ages seven to fourteen, it being always understood that adaptations to children's capacity and to the school and social environment are to be framed at the teacher's discretion. Excepting certain elements obviously related to the preparatory industrial training, all geography is covered by this scheme; so are all the simple studies of literature and art, including music. Certain historical phases of arithmetic and the cultural and recreational phases of reading and writing are associated with this scheme, leaving the more practical phases of reading, writing, and arithmetic to be connected with the elementary lessons in scientific method, nature study, industries, house-craft, etc. From history, with the addition of contemporary illustrations, will be drawn the material for systematic moral instruction,

Very few dates need be learned, or even named, though centuries may be referred to. A child aged fourteen will have done very well if he has gained a general notion of the Place, Work, and People of:—1. Olden Times.

2. Middle Ages (400-1300 or 1400). 3. The Age of the Opening-up of the World. 4. The Industrial Revolution Age (to our own day). The history of England, Wales, Scotland, and Ireland, of course, runs through all the four ages; and the history of the British Commonwealth or Empire through the third and fourth. The teacher will remember to include talks on the Place, Work, and People of the City or district in which the school is situated. Naturally, the English teacher will give specific accent to England, the Indian to India, the Australian to Australia, and so on; but the proposal is that, in broad outline, all the children in all the schools shall, as far as possible, follow the same line of history.

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Prehistoric scenery; early man, dwellings, clothing, food, plants, animals, tools, weapons, fire, family, village; folklore and fairy-tales. Greece, Rome, and the East, including Judæa; scenery, plants, animals, industries; tales of Greeks, Romans, Jews, Hindus; beginnings of science in simple arithmetic and measuring, star knowledge, calendar; drawing, alphabet, writing, reading; simple ideas of ancient poetry (Homer, Hebrew psalms), music, festival, architecture, sculpture, pottery, painting. (These points will in various ways recur in later stages, and there will be recapitulations all along.)

Extend the map to China, along the route of Marco Polo. Natural history; introduction of fresh products to the West—*e.g.*, orange, almond, pepper, cinnamon, ginger; and the planting of beeches by the Romans in Britain, growth of gardening. Barons, Knighthood, chivalry; serfdom, village-life, craft guilds. Cathedrals, monasteries, choirs, organ, legends of saints. Crusades and glimpses of Islam (preparing the ground for later

stories of India). British history, with special accent on London, Parliament, peasants' unrest; folklore of Wales, Scotland, Ireland. Faint movements in science; stories of Friar Bacon and Faust; weight and measures (Troy-weight, Avoirdupois, etc., are medieval); dials, early clocks; gunpowder, printing. Tales from Chaucer, Froissart, *Arabian Nights* (in connection with Crusades), perhaps a little from Dante; the literature being noticed in its natural and contemporary atmosphere.

Another stage will carry us to the days of Cook (say from about 1450 to 1750). Opening up of the world by Columbus, Magellan, Gama, Drake, Hudson, Cabot, Dampier, etc.; rudiments of British Empire; natural history; new or relatively new products, alpaca, potato, maize, cocoa, arrowroot, quinine, tomato, tea, coffee, sugar, cotton. Negro slavery. Parliaments, Civil War, Poor-law. Rent and wages, banks, trading companies; use of decimals (seventeenth century). Religious movements can be outlined through biography, Luther, St. Vincent de Paul, Bunyan; literature will appear in tales from Shakespeare, Milton, Defoe, *Don Quixote*; art in talks on mansions, cottages (Stratford-on-Avon), and St. Paul's; with glimpses of Angelo, Raphael, etc. Science will be hinted at in accounts of Harvey, Newton, Galileo, etc. Increase of printing—Bible, Prayer-book, school-books, newspapers, engravings, etc.

The last stage will bring us to the present day. Map of the whole world, including the Poles; travels of Cook, Park, Livingstone, Baker, Sturt, Franklin, Darwin, Scott, Nansen, Amundsen. Natural history and commercial products; fur, feathers, wool, hides, frozen meat; corn, cotton, rubber, beet-sugar, vegetable dyes; steel and other metals, coal, nitrate, mineral oil, etc. Machinery, shipping, railroads, factories, mines; capitalists, wage-earners, trades unions; co-operative societies, factory

acts, old age pensions; end of negro slavery. American and French Revolutions. "Expansion of England"; self-governing Dominions; special sketches of social life, religion, folklore, etc., of India. Sanitary progress. Gradual conquest of tropical diseases. Parliaments; local government; franchises; agitations; Labour Movement. Movements represented by Wesley, Keble, Chalmers, Manning, Booth, Bradlaugh, etc. Education, newspapers, kinema. Selected poets, artists, musicians, novelists, inventors and scientists of the period. The European War, and its influence on the Empire.

It may be added (though such a remark ought to be unnecessary) that the old-fashioned practice of marking off periods by sovereigns, and their "houses" and reigns, is here entirely ignored.

Undue condensation is, of course, apparent in this scheme. When the young citizens stay longer at school the difficulty will disappear.

## II.—THE IMPERIAL INSTITUTE, SOUTH KENSINGTON.

When the products and industries of the United Kingdom are included, the Institute should be reproduced, on a smaller scale, in the chief centres of population in the Empire.

Information on the topics represented in the galleries of the Institute is, no doubt, scattered in a haphazard way through school "readers." (Incidentally, one may observe that a natural reading-book should aim solely at charming the young soul into a love of literature, leaving "information" to be got from cyclopædias, dictionaries, handbooks, almanacks, gazetteers, magazines, and the like.) The stress laid in chap. iv on the Imperial Insti-



tute is meant to bring into relief the value of a *synthetic or general view* of the national and imperial products and industries. All our children should have this general view more or less detailed. In order to give concreteness to the proposals here made, three of the Institute labels (copies being kindly supplied to me by the Director) are appended in abridged forms :—

### (1) COTTON.

Cotton, the most important vegetable fibre, consists of hairs or "lint," about  $\frac{1}{2}$  to 2 inches long, which occur attached to the seeds of various species of plants related to the common mallows and hollyhock.

*Cultivation.*—Cotton is cultivated to a greater or less extent in many of the warm regions of the world; in purely tropical countries, such as the West Indies and parts of India and Africa, in the United States, where the plants are cut down annually by frost, and on the irrigated lands of Egypt. In general, the plants are raised annually from seed. They mature in about six to seven months, when the capsules or bolls open. The contents (seeds with the cotton or lint attached) are picked. The lint is then removed from the seeds. In a primitive way this can be done by hand, but usually a machine known as a "gin" is employed. The lint is made up into bales, compressed, and is then ready for export. The seeds, formerly a waste product, are important as the source of cotton-seed oil.

*Varieties.*—The following are the chief commercial varieties of cotton. The commercial value is mainly dependent on the length and uniformity of the staple (*i.e.*, the fibre or lint) and its texture :—

(1) American Upland (staple  $\frac{3}{4}$  to 1 inch) is the chief cotton grown in the United States, and is

principally used in Lancashire. (2) Sea Island (staple  $1\frac{3}{8}$  to  $2\frac{1}{2}$  inches) is grown in the Sea Islands and adjacent parts of the Southern States of America and in the West Indies. On account of its length and silkiness this is the most valuable cotton, but its use is restricted to special purposes, such as the manufacture of thread, lace-work, etc. (3) Egyptian cottons (staple about  $1\frac{3}{8}$  inches). (4) Indian cottons (staple about  $\frac{3}{4}$  inch). (5) Peruvian (staple about  $1\frac{3}{8}$  inches). Used for mixing with wool. (6) Brazilian (staple about  $1\frac{1}{4}$  inches).

*Sources of Supply.*—To the world's commercial supply the United States contributes at present about 66 per cent., British India 15 per cent., Egypt 8 per cent., Russia, China, and Brazil together 8 per cent.; all other countries 3 per cent. During recent years efforts have been made to increase cotton production in the British Empire.

## (2) RUBBER.

Rubber, or caoutchouc, is the elastic substance obtained by coagulating the latex (sap) of certain tropical plants. It was introduced into Europe from America soon after the discovery of the New World, but it was not until after the invention of the vulcanizing process in 1839 that the material came into extensive use.

*Source.*—Rubber-yielding plants are widely distributed throughout the tropics, and are well represented in both hemispheres. The following are the principal rubber-yielding plants:—

<i>Name of Plant.</i>	<i>Native Country.</i>
Para rubber tree	The Amazon Valley
Ceara rubber tree	Brazil (Province of Ceara)
Central American rubber tree	Central America and Columbia
Assam rubber tree	Assam
Landolphia rubber vines	Tropical Africa
Lagos "silk rubber" tree	West Africa and Uganda

The Para tree yields the best rubber, which is taken as the standard of quality and value in the market. Plantations of all those mentioned above have been established, either in their native or in other suitable countries; and some, notably in Ceylon and British Malaya, are now furnishing commercial supplies.

*Preparation.*—The latex, or “milk,” of rubber trees is contained in numerous minute tubes, which form a connected network within the bark. The trees are “tapped” by making incisions in the bark, when the latex exudes from the cuts as a milky fluid of varying consistency, in which the rubber occurs in minute globules. The coagulation of the latex is brought about in many ways; it may occur spontaneously, or be induced by heating or by the addition of acids and other substances. On coagulation the rubber separates from the watery portion of the latex as a white elastic mass which usually darkens in colour on exposure to the air.

*Uses.*—Rubber is a very important article of commerce. Its chief applications, often after combination with sulphur—*i.e.*, undergoing vulcanization—are in the insulation of electric cables, the manufacture of tyres, waterproof materials, hose, tubing, ebonite, etc.

*World's Production.*—The annual production of rubber is about 70,000 tons, of which nearly two-thirds comes from tropical America, Brazil alone supplying half the world's output.

### (3) KAURI RESIN.

*Source.*—Kauri copal or Kowrie resin (or “gum,” as it is often erroneously termed) is an exudation from the Kauri pine, a large timber tree of the Pine Order, *Coniferae*. The bulk of the Kauri resin which comes on the market is “fossil,” and is found buried in the soil, not infre-

quently in places where Kauri pines no longer exist. The fresh resin collected from living trees is less valuable.

*Collection.*—Kauri diggers, of whom there are about 7,000 in different parts of the forests, in searching for the resin thrust an iron “resin-spear” through the soil until they feel the hard, fossil resin, and this they dig out with a spade. The resin varies greatly in colour, from pale yellow to dark brown, or almost black. Pieces obtained from swamps are often very dark coloured. Before export the resin is carefully graded according to colour, clearness, and size. The prices vary from £6 to £340 per ton in London.

*Uses.*—The most important use of Kauri resin is in the preparation of oil varnishes, the clear, pale yellow pieces being the most valuable. For this purpose it is more largely used than any other form of copal. The varnish is prepared by just melting the resin and pouring it into hot linseed oil. Kauri represents nearly two-thirds of the total imports of varnish resins into England.

Transparent, or semi-transparent, specimens fetch very high prices, and are used as a substitute for amber in making cigar-holders, pipes, etc.

*Export.*—Kauri resin is exported chiefly to the United Kingdom and the United States. The total annual export of Kauri resin amounts to 8,000 to 10,000 tons, valued at £500,000 to £600,000.

Of course, the trade statistics will vary with circumstances.

### III.—THE EDUCATION CODE FOR ENGLAND.

The public is not familiar with the Board of Education's “Code of Regulations for Public Elementary Schools in England,” and it would seem fair to the

official compilers of that document to say that its general spirit is beyond reproach, and that it allows scope for a great many liberal administrative changes which are not yet realized because Education Committees are not educated up to the requisite level.

The following "introduction" has appeared in the Code since 1909 :—

### INTRODUCTION.

The purpose of the Public Elementary School is to form and strengthen the character and to develop the intelligence of the children entrusted to it, and to make the best use of the school years available, in assisting both girls and boys, according to their different needs, to fit themselves, practically as well as intellectually, for the work of life.

With this purpose in view, it will be the aim of the School to train the children carefully in habits of observation and clear reasoning, so that they may gain an intelligent acquaintance with some of the facts and laws of nature ; to rouse in them a living interest in the ideals and achievements of mankind, and to bring them to some familiarity with the literature and history of their country ; to give them some power over language as an instrument of thought and expression ; and, while making them conscious of the limitations of their knowledge, to develop in them such a taste for good reading and thoughtful study as will enable them to increase that knowledge in after years by their own efforts.

The School must at the same time encourage to the utmost the children's natural activities of hand and eye by suitable forms of practical work and manual instruction ; and afford them every opportunity for the healthy development of their bodies, not only by training them



in appropriate physical exercises and encouraging them in organized games, but also by instructing them in the working of some of the simpler laws of health.

It will be an important, though subsidiary, object of the School to discover individual children who show promise of exceptional capacity, and to develop their special gifts (so far as this can be done without sacrificing the interests of the majority of the children), so that they may be qualified to pass at the proper age into Secondary Schools, and be able to derive the maximum of benefit from the education there offered them.

And, though their opportunities are but brief, the teachers can yet do much to lay the foundations of conduct. They can endeavour by example and influence, aided by the sense of discipline which should pervade the school, to implant in the children habits of industry, self-control, and courageous perseverance in the face of difficulties; they can teach them to reverence what is noble, to be ready for self-sacrifice, and to strive their utmost after purity and truth; they can foster a strong sense of duty, and instil in them that consideration and respect for others which must be the foundation of unselfishness and the true basis of all good manners; while the corporate life of the School, especially in the playground, should develop that instinct for fairplay and for loyalty to one another which is the germ of a wider sense of honour in later life.

In all these endeavours the School should enlist, as far as possible, the interest and co-operation of the parents and the home in an united effort to enable the children not merely to reach their full development as individuals, but also to become upright and useful members of the community in which they live, and worthy sons and daughters of the country to which they belong.

The note on History-teaching (which as a "subject" is optional) runs thus:—

*History*, which should include in the lower classes the lives of great men and women and the lessons to be learnt therefrom, and in the higher classes a knowledge of the great persons and events of English History and of the growth of the British Empire. The teaching need not be limited to English or British History, and lessons on citizenship may be given with advantage in the higher classes.

The direction as to Moral Instruction was inserted in 1906:—

*Moral Instruction* should form an important part of the curriculum of every elementary school. Such instruction may either (1) be incidental, occasional, and given as fitting opportunity arises in the ordinary routine of lessons, or (2) be given systematically and as a course of graduated instruction.

The instruction should be specially directed to the inculcation of courage, truthfulness; cleanliness of mind, body, and speech; the love of fairplay; consideration and respect for others; gentleness to the weaker; kindness to animals; self-control and temperance; self-denial; love of one's country; and appreciation of beauty in nature and in art.

The teaching should be brought home to the children by reference to their actual surroundings in town or country, and should be illustrated as vividly as possible by stories, poems, quotations, proverbs, and examples drawn from history and biography.

The object of such instruction being the formation of character and habits of life and thought, an appeal should be made to the feelings and the personalities of the children. Unless the natural moral responsiveness of the child is stirred, no moral instruction is likely to be fruitful.

All this is indeed excellent.

## CHAPTER V

### AFTER FOURTEEN

To educate for service all young people to the threshold of manhood and womanhood should be the splendid ambition of England, and of that expanded Britain which we call the Empire. There is, indeed, a sense in which education should be life-long. A classical story of Michael Angelo relates how he described himself, in his eighty-ninth year, as *ancora impar*, "still learning." In the everyday sense, however, we associate the idea of education with the growth of the body; and a very simple conclusion will tell us that the growing organism of youth should be trained till adulthood is reached. This would be economy in the use of the most precious of all materials—namely, human life. If the very object of war is to destroy human life, civilization, which (and not mere peace) is the true enemy of war, should aim at the conservation and development of humanity. The purpose of education is to conserve and develop, physically and spiritually. How can we efficiently and rationally repair the damage of war if we conserve and develop (or assume to) our industrial resources and our trade, while leaving many millions of our children cursed by a permanent immaturity? A singular kind of statesmanship is this, which searches for new sources

of wealth and new secrets of thrift, and overlooks the most vital of them all ! Vast numbers of children in India receive no school instruction.<sup>1</sup> In 1915 an inspector in the North-western division of England reported that in the textile towns and districts there were "hardly any children over thirteen years of age at school," Lancashire having decided that at that point business principles must turn the key in the school door. Occasionally, in the newspapers or at solemn "Educational Conferences," a reformer, waxing very bold (particularly so if he dwells near Manchester), will evoke a storm of applause from the enlightened by saying that part-time schooling under the age of fourteen should be abolished. It is as if a prophet were to arise in our midst, and rouse the country with the revelation that milk is good for babes. University students obtain scholarships for research work, and learnedly produce memoranda to prove that lads who only receive half-time food for the mind, and half-dinners for the body, are only half-equipped for the Battle of Life ; and statistics appended to the essays of these brilliant investigators show, beyond controversy, that a certain allowance of polytechnic instruction, and a certain extra allowance of flesh-forming and heat-producing diet, would transfer the young subjects from Class A to Class B, with the Utopian Class C in the dim distance.

<sup>1</sup> Rich though the human material probably is. When I visited a school for Untouchables (previously referred to) in Bombay, the teacher pointed to a girl who had answered questions at a public examination so well that listeners deemed her equal to a Brahman girl ! "Which things are a parable."

Having no mind to take part or lot in such pedantic vanities, I will state my general view, that all adolescents should be trained, with maintenance wherever necessary, for the service of the Commonwealth, and, if not absorbed by private enterprise, should be employed in the public industries, municipal, national, or Imperial, the out-of-work problem vanishing from the social field at large as effectively as it did from certain limited fields of industry during the European War.

It may, however, be worth a few moments' consideration to select two typical examples of educational survey, by competent authorities, just previous to the war; one relating to London, the other to Scotland.

A book on Industrial Training published in 1914 by Mr. Norman B. Dearle concisely describes the situation in regard to boy labour, London being selected as the chief area of observation. The medieval and post-medieval apprenticeship system has practically died out; boys drift or tumble into occupations, for there is an absence of system or uniformity of teaching. Some secure regular service, some migrate from point to point, some get blocked at stages where they are no longer wanted (Blind Alleys), and employers do not feel called upon to conduct education in the strict sense of the term. "We cannot sit round in a ring and hold a class," said one; "we have got to attend to business." Or the boys are rudely subjected to the competitive law, and are kept out of a given industry by the men who are always in surplus. The manager of a firm of



wire-goods manufacturers said: "I have no need to take an apprentice. If I have a vacancy, there are always plenty of those poor devils outside who are only too glad of a job." Confronted with this chaotic problem, a combination of voluntary and municipal and national agencies have striven to create order. Day Trade-schools and Evening Technical Classes have been established; philanthropy of a limited character has provided funds for some apprentices; After-care Committees watch the career of a pupil who has left school; local "exchanges" register vacant situations; Advisory Committees of teachers, workpeople, and employees consider questions of boy-labour. Reformers propose raising the Elementary-School age to fifteen, and to make industrial training compulsory for a period following, prohibiting half-time schools and making juvenile labour illegal up to a limit of age which should be considerably raised above the present practice.

The other document is a booklet (1913) on *The Education and Industrial Training of Boys and Girls*, by Dr. Henry Dyer, of Glasgow. He finds apprenticeship still in vogue in "mechanical trades," the more studious attending Continuation Classes for a few years. As Scottish School Boards have power to compel attendance at Continuation Classes, but not past the seventeenth year, Dr. Dyer approves of a four years' "supplementary course" for boys intending to be artisans—that is, at the ages twelve and thirteen in the Day School, and at the ages fourteen and fifteen in Continuation

Classes, along with workshop practice; and in the sixteenth year apprenticeship would begin. Then, for a minority of lads, the road would open through the Technical College to University classes, School of Architecture, School of Navigation, and the like. Or, along a different social line, a boy, after leaving the Elementary School, might pursue the commercial studies of bookkeeping, shorthand, typewriting, etc., with later developments at the Athenæum (the central institution for commercial subjects in the West of Scotland). Or he may pass from the Rural School and its special programme of nature-study, gardening, bee-keeping, etc., to careers at the Technical College, and so to a University degree in agriculture, forestry, or dairying; and he may spend time at the West of Scotland Agricultural College farm at Kilmarnock. And in other directions he may travel to Art Industries<sup>1</sup> or Clothing Industries. The girls, opening their education in the same general manner as the boys, may proceed by way of similar Continuation Classes, Technical College courses, and University classes to proficiency or degrees in domestic economy, or arts, science,

<sup>1</sup> Professor W. R. Lethaby and his spirited colleagues of the Design and Industries Association will smile at this phrase, for their Association "has been formed to promote the use of better design in *all* British industries and products—from buildings to wrapping-paper and string, from the laying-out of cities to the form of the letters of the alphabet. It regards fitness for its function as the first principle of design, and it offers as a general definition of good work—perfect fitness plus appropriate finish." And the Association once expressed the wish, in a fit of righteous scorn, that the word "artistic" could be "banished from the English vocabulary for two generations of men." I seize the occasion of this foot-note to commend the object of the D. I. A. to all educationists and manufacturers.

medicine, law, and divinity. That a vivid conviction of the supreme need for a spirit of service controls the present-day methods cannot be affirmed. Hence:—

The chief problem of educationists at the present day is to graft the practical work which will fit for daily life into the main trunk of national education in all its stages, so as to bring them into organic and living connection with it, and thus prepare their pupils to some extent for their future careers and callings. The object of such training is not to turn every man into a specialist, but to preserve in every specialist the sense of humanity.

Thus far Dr. Dyer.

It would ill become me to idly criticize such surveys, of which there exist whole libraries teeming with information, and with what it is the fashion to call "suggestions." But I will candidly avow that my purpose is to raise the broad issue—political in the purest sense of the word—of the physical, moral, intellectual, and æsthetic training of the entire youth of the Imperial Commonwealth to the threshold of adulthood, with a guaranteed destination of each young citizen to a specific service and duty. I shake myself free, therefore, from the entanglement of Vocational Committees and the rest, while most cheerfully acknowledging that, in the reconstruction demanded by our Imperial needs, every such effort may be utilized and developed, whether on the basis of private, or public, or semi-official administration. The time is ripe for the public, which mainly consists of the working class, to set about establishing a simple and complete educational scheme, from the

Kindergarten to the University, designed, not to conclude with obsolete academic distinctions, but to fit each young body and soul to a serviceable art, craft, or organizing function, and with deliberate forethought for the welfare of England and the English, and so of all the confederate nations and peoples in the Empire. It is perfectly obvious that the rate of progress towards such an ultimate will be slower in Uganda than in India, in India than in Britain; just as it is perfectly obvious that, even though the doors of a thousand Universities<sup>1</sup> were flung wide, millions would not do more than gaze wonderingly or indifferently at them from afar. But we can plan the way, and realize one educational step after another in the sure evolution of a great people. We will not say that no race but the British could accomplish such ends. Rather let us use a purer and more dignified language, and aver that it is an honour for us that such a vast task should fall to our hands in the march of civilization.

All Secondary Schools should be free to Elementary School pupils who, on one side or another—literary, scientific, æsthetic, mechanical, domestic, agricultural, etc.—show a feasible degree of capacity; and there will be few who do not. The same broad purpose should hold good as in the elementary stage:—

(1) *The ideal of service, inspired by history.* The road travelled by the tender-foot period preceding puberty will be re-travelled with firmer tread—

<sup>1</sup> But in 1915 there were not sixty in the Empire.



namely, the general story of human evolution through Antiquity, the Middle Age and Post-medieval Age, and the Industrial Revolution and its developments into the Twentieth Century. The history of the British Empire, with the special English, Scottish, Irish, and other antecedents, will be studied, as before, in organic connection with geography, political progress, scientific progress, and literary, artistic, and religious expressions. On the theoretical side all the main sciences should be dealt with in outline, accompanied by the biographies of their chief pioneers. By "main sciences" one understands mathematics, astronomy, physics, chemistry, biology, sociology, ethics.<sup>1</sup> The formal moral instruction which we have presumed to be a leading feature of the Elementary School will now be transformed into a freer, more conversational, and analytical method, making liberal use of history, biography, current events, current political and social problems, as the material for Socratic discussion, and perhaps written compositions. Civics, in the exact sense, should now assume importance,

<sup>1</sup> With this scheme in mind, I had the curiosity to examine the programme of the Central High School of Philadelphia, whose building, surmounted by an observatory, is so conspicuous in one of that city's main thoroughfares. It covered mathematics, astronomy, physics, chemistry, biology; and, though Sociology is not named as such, one finds "social science," "history," economics, civics, and ethics. To these are added the usual studies in languages, literature, and art; and commercial subjects, "business technique," "history of commerce," etc. "Both of the teachers in charge of the gymnasium are graduate physicians." The full course is four years. This free school, typical of a large number in the United States, has been publicly owned and controlled since its erection in 1837. Co-education of the sexes is the rule here, as elsewhere.



and embrace a study (never losing hold of Geddes's formula of Place, Work, People) of the City, the Country, the Empire, in the aspects of environment, economics, industry, government, local, national (including the Dominions, India, etc.), and Imperial ; and a general view of citizenship in relation to education and intellectual and religious order and progress. Even before quitting the Elementary School children should obtain certain picturesque and inspiring views of international co-operation and fraternity, actual and possible ; and the Secondary School should greatly enlarge and deepen these sympathies and conceptions. Music and the drama should be, so to speak, interwoven into the whole of the study of history and the modern civic life, not being treated as mere recreations and the hobbies of cliques and clubs, but as integral constituents of the grand human pageant. Hence the importance of tracing music and drama through history as well as appreciating these arts in the forms of to-day. Assuming that sex-instruction, in its simple biological outline, and with care for the æsthetic and moral issues involved, has been duly imparted in the earlier period of training, a fuller treatment should now be possible by means of special lecturers, married, and each addressing his or her own sex ; nor, at this stage, need frank reference to the social results of excess or disease be neglected.<sup>1</sup> Addresses on life

<sup>1</sup> All adolescents should form some general and dignified idea of the relation of sex to parenthood ; nor is the objection valid that many cases must occur in which, owing to this or that circumstance, the girl (for it is the girl who presents the difficulty as a

and duty, self-development and efficient service, honour and ideals, may now be periodically given by the principal teachers, or by visitors from the world of literature, art, science, industry, and politics outside the serene enclosure of the school.<sup>1</sup> Such addresses should impart that synthetic quality to the whole school activity and discipline which invests education with rational meaning, and which prepares the young soul for a well-marked road and a clear objective in the great Commonwealth. The pupils will diverge in individual taste and ability; some will prefer science, some languages and literature, some the worship of beauty, some the rural labours, some the mechanical and drudging, some the domestic, some the educational, in infinitely varying modes, and perchance subject to caprices and changes. But the one appeal should go out to the many types: the appeal for devotion to the social fellowship of household, city, and the larger communities beyond. These are the sacred days of the opening second life. These are the days of generous warmth and kindling admirations. Especially for the girls, whose maturity of spirit hastens beyond that of their brothers, is this the moment for fateful choice of things to live for and noble thoughts to be pursued. Happy is the city that has

rule) is unable to marry. "We are members one of another," and the unmarried should be, in some measure, aware of the implications of the normal sex-life.

<sup>1</sup> The practice of inviting speakers from the outside is frequent in America. I can never, without a quickening of the pulse, recall the five hundred or thousand upturned young faces in the High-school auditorium which I was privileged to speak to at the Morning Exercises in various cities.

teachers wise enough and genial enough for the exploitation of this precious stage in the personal destiny.

It is to the conscience and chivalry and common sense of our adolescents that we may address our most successful call for the devotion required by the new national and Imperial economics. Thrift in the use of resources, and thrift in personal expenditure, is a note very wisely sounded by the statesmen and moralists who contemplate the burden of debt imposed by the War. To young and patriotic souls one should rather speak of the Simple Life which necessarily involves thrift. For thrift is mercantile and prosaic. But youth, opulent in capacity for self-denial as well as for enjoyment, will not decline the adventure of simplicity for the sake of home and motherland, and will feel a joyful lissomeness and vigour of the spirit in aiding the national economy and the national efficiency. What the apostles of thrift too often account a dull but necessary moral restraint, our youth, rightly inspired, will accept as a happy law of the new order of knighthood.

(2) *Industry the base.* It would be foreign to my purpose to map out elaborate proposals for the technical and professional classes which should be open to all young citizens. As a matter of fact, the requisites exist, though inadequately and confusedly. Many a provincial town, for instance, in the West Riding of Yorkshire, or in Lancashire, possesses an excellent general scheme for such instruction; and our country is probably richer than any other in people willing to co-operate in establishing and

administering the necessary institutions. What we lack is, first, the social will to relate industrial training to the whole population instead of to cliques of would-be foremen, managers, and capitalists in "process of becoming"; and, second, the lucidity of thought—the philosophic touch—which would link up the whole of the educational agencies into a national scheme, with workable Imperial connections.<sup>1</sup> We British people can do it once our souls take fire with the idea. Our history furnishes proofs abundant. The slow organizing of centuries produced the fleet which saved Britain, as it saved Europe, in the great War. If rapidity of execution is demanded, Kitchener's Armies, which "rose like an exhalation" and numbered millions of men in the course of some eighteen months, supply the instance. No nation on earth could have turned out a better result of political artistry than the self-government of the Dominions, Canada, Newfoundland, Australia, New Zealand, South Africa. Nor (subject though it has been, quite justly, to Hindu and Mohammedan criticism) could any country point to a more effective machine, relatively to time and place, than the Indian Civil Service. These are no fanciful examples. They are vital elements in the national and Imperial existence. In face of these facts, to boggle at the task of providing a complete Secondary School

<sup>1</sup> To put the point concretely, our national and Imperial education ought to be so organized that in a Government handbook, annually revised, any young citizen would find guidance to opportunities of study and industrial practice in any part of the country and Empire.



system of occupational training for our country and city youth would be an extreme and incredible self-depreciation.<sup>1</sup> The broad needs are quite plain. Our interests as a community sort themselves out into Agriculture, Manufacture, Dwellings, and Personal Care (architecture, town-planning, sanitation, medicine, furniture, domestic service, etc.), Transport and Trade apparatus (railroads, shipping, post, etc.), and the two divisions of Organizing Power: (1) the material side, symbolized by a manager of a works; (2) the psychological side, represented by the teacher, artist, journalist, lawyer, etc.<sup>2</sup>

Now, whether for girls or lads, the course is here exposed, without the aid of mysterious "research work," or committees of pundits who will, in vast blue-books, tell us that sunlight is valuable, and that most human beings possess some useful faculty. The British Commonwealth has two characteristics that are peculiar to itself, and must affect the nature of industrial preparation for its citizenship. It is the seat of the earliest occurrence of the Industrial Revolution, and hence it is ripest for collective

<sup>1</sup> One must not waste pages in censure when the times call for positive propositions; else it is obvious that one of our difficulties is snobbery rampant. A London suburb (fortunately rather out of the way of the sarcastic American tourist) possesses a Secondary School, under Royal patronage, for "the daughters of gentlemen."

<sup>2</sup> The supreme citizen is the interpreter of human history and destiny, whether in the form of poet, or philosopher, or moralist, or (in the best modern sense) the religious counsellor. But at this point we pass beyond the civic jurisdiction, and are in the presence of a Spiritual Power which must be left so free in thought and expression that it remains unlimited by any authority except its sense of devotion to the general good.



labour, whether in national factories and farms, or in municipal and county enterprises, thus affording an admirable field for our trained youth. And it consists of a singularly varied federation of territories scattered all over the globe, and offering every conceivable scope for energy and genius, material or intellectual. The activities, for example, of Sir Rider Haggard have pointed the way to a systematic method of colonization in place of the haphazard of the past.

Our Secondary Schools should be so framed as to provide easy transition from the British centre to the Dominions, not only for the ex-soldier and for young parents and their children, but for the lads whose taste and capacity draw them to those spheres, and for the surplus of our young women. Incidentally, it is time to extinguish the Waif-and-stray emigrant, for he has too long been a scandal to the republic; not because he has failed overseas (for he has often risen to most creditable citizenship), but because his origin has implied chaos in many of our families, and anarchy in certain departments of our social education. We must also bear in mind that, with the evolution of the Imperial state, the movement of industrial and civic energy will not remain solely centrifugal—that is, from Britain to the Overseas nationalities. There will be, and ought to be, cross-currents from one quarter of the Empire to another. The appearance of Sir George Reid, once a distinguished Australian statesman, in our House of Commons at Westminster is a forecast of a counter-migration which will some day exercise

no little influence on our destinies, political, intellectual, and industrial.

The developments just sketched, which would lift our young people in a mass into the Secondary-school world, just as the year 1870 lifted them into the Elementary School, will necessitate changes in the teaching-staff. Co-education should spread; and the industrial side will be extended. Both these factors should result in a displacement of the spinster from her somewhat unnatural supremacy in certain regions of school life. One would have to apply the same remark to bachelors if they came in overwhelming numbers, but they do not. There is no question of dispensing with the ubiquitous "Miss X, B.A.," for all are wanted in the coming reconstruction; but the teaching body should be leavened with a larger proportion of married women, as occasional lecturers or part-time instructors. Even where co-education does not become customary, the girls' school should be systematically visited by men lecturers, and, on precisely the same principle of wholesome spiritual permeation, women lecturers (preferably married) should visit the boys' schools. The decisive idea governing such proposals is that of the teaching staff acting as a reflector or representative of the complete family life, and of the general social structure. Marriage and the family are the physical and moral foundations of our civic polity, and this fact should dominate our school administration. On the same principle, representative parents of Secondary-school pupils (as already indicated in the case of Elementary Schools) should

have places on the boards of management and visitation.<sup>1</sup>

The uplift of the whole young citizenship into the Secondary School (one section of which will invariably be industrial and occupational) naturally connects with a plan, faintly foreshadowed during the great War, of National Registration. In fact, the roll-call of the school would itself form the basis of such a general record, and confused argument as to the station and duty of each citizen in time of war (or peace) would be terminated in the simplest possible manner. The Industrial Register (using the term "Industrial" to embrace all modes of commonwealth service) would, in turn, furnish the data for the Citizen Army—that is to say, it would furnish authentic notes and comments as to each young man's age, physique, and capacities.<sup>2</sup> The great civic enrolment would be substantially industrial, and imply a co-operation of the sexes, while

<sup>1</sup> It seems needless to take up space with a discussion of inspectorates and examinations. Public opinion becomes less and less favourable to the bureaucratic "looker-on" (inspector), as distinguished from the expert adviser and peripatetic teacher, and to the mechanical examinations, which are a lazy method of test, as compared with the natural method of keeping a record of every young citizen's all-the year-round achievements and unfolding character.

<sup>2</sup> Conscription, in the meaning of the military service initiated by Napoleon and the Prussians, is impossible in the United Kingdom. But, whether here or in the Dominions, the principle of a widely extended compulsory military service on a democratic basis may be within sight of realization. The Citizen Army, as understood in present-day discussion, implies the absence of the old-time barrack-life; annual periods, not at all lengthy, of training; the trial of military offences, in peace time, by ordinary courts of law; and various other safeguards of citizen right which it would be irrelevant here to enumerate.

the military organization would be normally subordinate to industry, and only at moments of national and Imperial emergency (may the ill omen lapse!) rise to supreme importance.

With the close of the Secondary-school training the more pressing task of national education is done, for the immense majority of the young citizens (so one imagines) now depart, with cheerful and ceremonial farewell, to that service of family, and city, and country which, from their earliest years, they have increasingly recognized as the shining goal. But our happy suppositions are not exhausted. We will think of the free public college as available for a minority who will specialize, and of the free public university which constructs a final synthesis of human learning and applied spiritual energies. Our master-rule never relaxes. Here, in these realms of science and art, of classic lore and literary appreciation, our ideal is still that of Service, based on Industry and inspired by History. We say the same thing in another way if, as Comte proposed, we expand the ancient motto of the Temple of Delphi, and write over the portals of the University, *Know thyself, in order to improve thyself*. For industry is implicit in the improvement, and history is implicit in human self-knowledge.

Twice I have visited a popular and free University, maintained by the Legislature, and regarded by the citizens as their proudest possession. It is the University of Wisconsin, U.S.A., which, surrounded by its daughter colleges for Physics, Chemistry, Engineering, Agriculture, and feminine House-craft,



crowns a green hill at Madison City, and overlooks the sparkling waters of Lake Mendota. In the picturesque "frame" houses of the little City the students of both sexes lodge privately, or in the Fraternities and Sororities with the strange Greek-letter names which so delight the American imagination. From early morning onwards through the day one sees young men and women, book in hand, passing backwards and forwards across the Campus where the statue of Abraham Lincoln keeps watch over the discipline of souls towards an instructed citizenship. Class distinctions there may be, but they are not obtrusive. Poorer students do not disdain to wait at a table, or do other money-earning tasks, in order to keep their economic footings; and the sight of sturdy sons of the farm going to the literature or history class one day and the horse-breeding centre the next reveals the novel combination of mind-industry and earth-industry which gives a manly strength to social life in the great Middle West. The professors are often seen in the field of public discussion, debating the relation of Trusts to the common welfare, or the ethics of employers' liability, and the rest.<sup>1</sup> A spacious department is devoted to Extension work; and all over the State of Wisconsin, dotted about in the small cities, one observes offices controlled from Madison, and acting as centres of organization for

<sup>1</sup> I met people who had a sort of Tory sentiment against this intervention of the University in "politics," and doubtless there are perils; but hitherto the advantages have surpassed the disadvantages.



science lectures, literary lectures, commercial classes, language classes, and musical recreation for the surrounding villages and hamlets. Any local group of debating enthusiasts have only to name a topic of burning interest, and the Madison clerks forthwith mail a packet of pamphlets, cuttings, etc., embodying a profusion of *pros* and *cons*. Over all this activity presides the philosophic geologist and apostle of the conservation of national resources in forest, mine, and water, Dr. Van Hise. In 1910 the Progressive Party in the State issued a manifesto, in the course of which occurred the following passage, which one must confess to be of a rare type in political documents :—

We are proud of the high eminence attained by our State University. We attribute its advancement to the able and courageous guidance of its President and Faculty, and to the progressive and enlightened character of the citizenship that sustains it. We commend its research-work, illustrated by what has been accomplished in agricultural and dairy affairs, conserving our national resources, which have effected a saving of millions of dollars annually to the people of our State.....We regard the University as the people's servant, carrying knowledge and assistance to the homes and farms and workshops, and inspiring the youth towards individual achievement and good citizenship.

Even Oxford could not ask for warmer praise from the common people. Oxford, however, has never had any such praise at all, and, perhaps, has not wished for it. The Oxfordshire yokels who met by lantern-light on village greens in 1873, and under the influence of Joseph Arch's speeches

formed the Agricultural Labourers' Union, never dreamed of any organic connection between the neighbouring University and the national industry to which they devoted the ill-paid toil of their lives.<sup>1</sup> But this is not to say that the aristocratic temper of which Oxford is typical, and which permeates Eton, Harrow, and similar "Public" schools, must irrevocably pursue its ambitions and keep aloof from the crowd. The intelligent sections of the British crowd are not at all likely to hang at the lamp-post, so to speak, the courtliness of the ancient learning or the classic pride of Isis. Popularizing the University will not signify lowering the standard of scholarship or the dignity of Humane Letters. But, by hook or by crook, by graceful self-adaptation of the collegiate tradition to the needs of the democracy or by pressure from the leaders of the millions, popular Universities we must have. The case is not met by the third-class compartment device known as Ruskin College, nor by such half-way houses, blessed by Oxford dons, as the Workers' Educational Association, excellent though the achievement of the W.E.A. may be in many respects.

That the Universities, in a general way, stand for what has often been called Culture (a term which now has unfortunate associations), but which might be better described as the Humanities, may be conceded. What we want is to render the University a vital element, and not a mere ornament, or a mere

<sup>1</sup> But a tribute may be paid to Thorold Rogers and Thomas Hill Green, who lent practical sympathy.

professional agency, or a mere class institution, in the development of the Commonwealth. If denominational bodies wish to carry on special corporations under the name of Universities, let them do so. Let the University of Ottawa and the Laval University at Montreal definitely represent Roman Catholicism, and let the Acadia University, Nova Scotia, draw its Board of Governors from the Baptist Church. These and their like are only suburbs of the city of learning. Our interest lies in the democratic, or partially democratic, centres. Few of them approach the standard of a real school of enlightenment for the common people—that is to say, for all people born in common circumstances who desire to pursue science, art, and philosophy out of genuine love of knowledge as an instrument of Service. Note, for example, the attitude of some of the Universities towards the Extension Movement, and towards problems of social betterment, these being two simple tests of the absence, or presence, of popular sympathies. St. Andrews does not undertake courses of Extension lectures, but permits examinations of non-resident students.<sup>1</sup> Glasgow provides facilities for Evening Classes for the study of civic and social problems, but the students are not attached to the University, and the University takes no responsibility for the management. Liverpool has an excellent School of Civic Design (town-planning, etc.); but, on a quite separate basis, it establishes a

<sup>1</sup> The reference-book all along is the very useful *Year-Book of the Universities of the Empire*, issued under the auspices of the Universities Bureau at the Imperial Institute.

School of Social Science and Training for Social Work, at which Junior Clergy and other citizens may study such subjects as the "administration of relief"—a somewhat ironic interpretation of the term "Social Science." Birmingham grants a diploma for competence in "Social Study," the preparation for which involves visits of observation, acquaintance with administrative work, charity organization, factory welfare, church work, care-committees, country holiday efforts, etc.—a programme which is manifestly the programme of a benevolent class of people who look upon the industrial masses from above, and as material for "visits of observation." Bristol offers courses in "Social Study" lasting two years, and including visits to workhouses and Labour Exchanges and practical study of house improvements. Oxford and Cambridge have undoubtedly been active in the Extension Field; but the lectures so far fell short of the working-class needs that the more elastic and attractive methods of the Workers' Educational Association have in many directions reached a larger success. Oxford does well to maintain an Indian Institute which acts as a "centre of information relative to India and its inhabitants," and which is custodian of a museum and a collection of manuscripts. If, however, somebody set up in Benares or Calcutta a British Institute as a "centre of information relative to Britain and its inhabitants," etc., we should praise his zeal, and at the same time trust he would extend his enterprise along lines less collegiate. In other words, we need in this country

a thoroughly popular and sympathetic propaganda by well-informed Anglo-Indian and Hindu and Moslem gentlemen designed to arouse and sustain a strong interest in the history, affairs, and aspirations of the Indian people; and Oxford ought to realize such a scheme. It would be less open to doubt than the Rhodes Scholarships, which used to be available for "Colonials, Americans, and Germans, and no others, in the hope of rendering war impossible."

London University examines "external" students, not only in London, but in the Oversea Dominions; the list of persons thus served is growing; and this is a movement in a right direction. The University of Wales, working through the college at Bangor, operates very helpful Extension courses in agriculture, dairy-work, etc., provides classes for slate-quarrymen, and circulates lending libraries. In Canada two Universities deserve notice in this sphere: Alberta, founded in 1912, already has Extension activities on a considerable scale; and Saskatchewan gives the people courses in agriculture, traction-engineering, home economics, etc., at local centres, issues bulletins to farmers, organizes "fairs and shows," and arranges conventions for the practical instruction of farmers, and of women who are interested in things rural. The Saskatchewan programme seems to indicate the influence of the energetic Universities in the neighbouring Republic. Australia is encouraging. Queensland appointed a Select Committee to consider the means of "bringing the University into closer touch with the people." Sydney (a State



institution, dated 1912) must, by its very statutes, provide tutorial classes for all, unmatriculated or matriculated, in science, economics, ancient history, modern history, and sociology; and travelling lecturers visit the outlying country towns—one such missionary having in a single season pilgrimed 4,700 miles. Nor must we omit Hong Kong (inaugurated 1912), at whose opening the promoters specially declared that the medicine and engineering faculties would be first set afoot, as being of “practical utility to China, in coping with diseases, in developing her resources by railways, and by exploitation of her mineral wealth, and in checking, by the light of modern engineering science, the terrible floods which almost every year occasion famines and great loss of life.”

If history and industry are the pivots of human life and education, they should constitute the main interests of Universities, and the Universities should organize studies with a view, on the one hand, to the training of youth for service, and, on the other hand, with a view to the moral and material interests of the Empire as a Commonwealth in being. We may justly conceive of the training as a process (not necessarily followed by every individual, or even the majority) open to all, from the Kindergarten onwards,<sup>1</sup> and free from economic disability. But the conception is one-sided at its best. We should also conceive of the University as having a perpetual duty to perform towards all who

<sup>1</sup> The Nineteenth-century phrase, “From the gutter to the University,” was in the highest degree offensive.

move in this ascent of discipline and self-development. It should maintain a living interest in the Kindergarten, the Elementary School, and the Secondary School, giving its richest thought to the teachers of all grades, and keeping its ear attentive to their questions, their messages of discovery, their statements of difficulty. Perhaps the loveliest of Christian legends is that of the Master brushing aside his officious disciples, and saying: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven"—a significant lesson for all Rabbis, pundits, and "ripe scholars." The proposition may appear strained, but perhaps it is true that not a single chair of learning should be entirely disconnected from the people's schools; and assuredly those which are directly associated with the arts and with scientific method, and with the story of civilization, should have a very intimate relation with young citizenship and its teachers.

Towards the national life in its activities and its polity the University has responsibilities wide in extent and noble in quality. Its social study will be applied to the material basis of life—geographical, productive, industrial, commercial—and the choice of this ground as a prime interest by the founders of Hong Kong University is a splendid hint from an unexpected quarter; and here every resource and ingenuity of science should find the most liberal encouragements. On this substructure (for it is that, and nothing more) the University must raise the glorious superstructure of studies in literature,

the arts, moral education—in short, history—the inspiring record of the One Man in Pascal's immortal aphorism :—

The whole succession of men during so many ages should be considered as One Man, ever living, and constantly learning.

To this magnificent end the most efficient members of the British and Imperial civil service should be set apart, as agents of order and progress in the Homeland and the Dominions, and as co-ordinators of the Industrial research and the sociological research of the whole of the federal Empire. This will not imply that the University will usurp the function of that final and decisive judgment which history names the Spiritual Power. Within or without the ranks of teachers officially selected by the organized Commonwealth, there will always emerge certain fine natures, gifted with strong insight and a genius for discernment of great issues, who will declare their thought in original terms and creative imaginations, condemning, questioning, appreciating as the enthusiasm of humanity may prompt. Such guides, philosophers, and friends of the world will not be, and do not need to be, a numerous group. "The wind bloweth where it listeth," and these great souls will come and go without heed of our conventions, our schools, or our hopes. When they appear, democracies and social captains will mark and learn. Meanwhile we know enough to fit us for the supreme service, and to prepare all our young citizens for its duties, its honour, and its blessedness.

## CHAPTER VI

### PROGRESS TOWARDS UNITY

THE unity of the human race is the subject of the visions of prophets and poets and philosophic educationists in all countries of the civilized world. Towards that happy consummation the unity of the varied elements of the vast British Commonwealth will be a stage of profound importance. A principal force in the movement for unity is education. But education must itself be unified.

As concisely, and yet as ardently, as I could do so in the course of the five preceding chapters, I have described the principle of unification for all the schools and Universities within the Empire—a principle which should be acceptable to all forms of thought and faith, which should govern the procedure in all, and yet leave ample room for differentiation according to local temperament, manners, customs, and traditions. The principle is Service, based on Industry and inspired by History; and by Service we understand the duties and efficiencies of the Household, the Village, the City, the Country, the Federal Commonwealth.

The task of training youth to this high destiny cannot be deputed. It must be undertaken by the Commonwealth on its own ground, in its own schools, through its own teachers, with its own zeal,

in its own language. Whatever aid comes from the traditional faiths it will cheerfully accept. From the parents especially, and above all from the mothers, it needs, it will ask, and it will receive, a fuller co-operation than in the past. Never before was the life of the community so wide-spread, so deeply penetrating, so complex. At a thousand more points than formerly—hygiene, sanitation, census, industry, insurance, pension, municipal administration, education, suffrage, law, army, taxation, and the rest—the modern organized life touches the individual, though (by a noble paradox) rendering him increasingly free. This intricate and many-sided life, which nevertheless develops a larger simplicity of common purpose, is a veritable new phase in human history, and calls for a new consciousness, a new self-direction, a new education. The Commonwealth must train itself through its children. Through its children it must plan the future. To its children it must appeal, and for the appeal it may not borrow another's voice. Fundamentally, though not in a formula inflexible and monotonous, it must address the same summons to all its young citizens. The universal summons cannot be couched in Mohammedan terms, or Hindu terms, or Buddhist terms, or Catholic terms, or Protestant terms, or Unitarian terms; but it must be couched in terms which commend themselves to all who are born into the great civic fellowship. So on a ship at sea: all the passengers, no matter of how many differing faiths, owe allegiance to the ship's law, and ought to co-operate for the ship's



order and well-being. In their several companies of worship, or intellectual interest, or social idealism, they each find refreshment and inward strength and confirmation. But each, for the sake of the ship's amenity or good government, perhaps even defence, will emerge from the chamber of private vision (let it be named religious or let it be named otherwise) to act as a member of the Commonwealth that travels on the waters.

The denominational teaching, therefore, must be omitted from our schools as it has been omitted in the State-controlled schools of India and New Zealand; and as (it may be well to add) it is omitted from the schools of Japan, of France, and of the United States.<sup>1</sup> This denominational teaching which must be omitted as an occasion of harmful division in our school administration and methods is variously named Religious Instruction, Bible Instruction, and sometimes, in marked inconsistency, "Undenominational Religious Instruction." It must be deleted without animus against its doctrines, and with certain respectful qualifications to be presently mentioned. It must be deleted in the National and Imperial interest. Our supreme need is unity.

I will frankly state the difficulties with which long meditation on this question has impressed me.

The demand that State-aided education should be confined to subjects classed as secular by the Board

<sup>1</sup> Each of the forty-eight States in the American Republic administers its own educational system. In many States a few Bible verses are read at the morning exercises without comment. But the statement holds good that the public schools in the United States do not impart Bible teaching or religious instruction.

of Education (England and Wales) is entirely equitable on general political grounds. Not many people have hitherto joined in any organized expression of this demand. One cause is the unworthy timidity which shrinks from appearing unorthodox. Another cause is the very worthy anxiety lest something of value would be lost amid valueless things if the Bible instruction were displaced from its supremacy. This latter motive deserves respect, and it is, I fear, not appreciated at its due weight by the supporters of "Secular Education."<sup>1</sup> The subject is beset with prejudices and misunderstandings on all sides. Controversialists are apt to overlook the bearing of the ordinary secular curriculum upon the question at issue. You may remove "religious instruction" by Act of Parliament, and nevertheless find it practically impossible to dislodge a large amount of "religious instruction" material from the general teaching. Under such heads as "Literature" the Bible, or portions of the Bible, or selected passages from the Bible, or such works, saturated with Biblical reference, as Bunyan's *Pilgrim's Progress* or Milton's *Paradise Lost*, might be freely introduced for class study. If I cared to waste labour on such subtleties, I would undertake, as a practical teacher, to manipulate literature lessons, reading-books, school lending libraries, wall pictures, songs, and history lessons in such wise as to embed more

<sup>1</sup> I have long been convinced of the justice of the "Secular Solution," and have said so on innumerable occasions. On the other hand, in days gone by, I have given thousands of "Scripture lessons." Familiarity with both sides of the debate ought to, even if it does not, enable me to arrive at a fair judgment.

theology than the children would absorb through formal Bible instruction, or "religious instruction." Your only remedy, if you felt aggrieved, would be a doctrine-hunt and a code of regulations on such a scale that public opinion would impatiently refuse to countenance your righteous zeal on behalf of "religious equality." On the other hand, the Bible instruction, Anglican and Roman catechisms, and the like, have no basic and natural relation to the grand civic aim which should be the characteristic feature of our modern national and Imperial education. Those people who, under plea of preserving the individuality of schools or the rights of parents, or other irrelevancies, strive to maintain varieties of "religious instruction" in the school system of the Commonwealth, are obstructing the vital purpose of the training of our young citizenship—namely, Imperial and moral unity. Institutions in search of support for their individuality may discover other sources of maintenance than the public purse. The citizen, whose marriage and parenthood are only socially valid insofar as they are legitimized and protected by the community, has no right, in modern times, to withhold his children from the training which implies a common civic ideal and service. The right to some other moral training, associated with some other sanction, cannot subsist on the community's funds. It is with reluctance, however, that I have lingered over this discussion of "rights" and claims, and I hasten to consider the purely educational problem of the relation of religious material to the secular curriculum. If

the reader will allow that the aim of national and Imperial education should be Service of the commonwealth, based on Industry and inspired by History, we have to ask what is to become of the stories and legends attached to the traditional faiths. My reply is that, as parables of fellowship, devotion, and service, as revelations of the life of our race, as messages from "the human heart by which we live," they ought to remain. They are integral parts of the history which we have repeatedly affirmed to be the source of our highest motive. They are the consecrated imagery of the ages and the poetry of the soul. Nothing is more remarkable in modern literature than the popularization of Greek myths, which has flooded our children's books with colour, joyous fancy, and dramatic illustrations of heroism, duty, comradeship, fidelity, and patriotic loyalty; and all this has evolved without a whisper of objection from pedants of the chapel or doctors of divinity. Nobody has worried editors or congresses because the tale of Prometheus stealing fire from heaven has been told as a parable, and not as a veracious chronicle, or because the children loved to hear of the lips of Orpheus chanting the name of Eurydice as the singer's head floated down the Hebrus, they all the while knowing the story not to be "fact"; for children, naively wise, recognize truth where lawyers detect inaccuracy. This logic of imagery, this illumination of schemes of conduct and the spiritual life by means of stories, has been the grand historic method by which the soul of the



people in all ages and countries has been attracted along the path of civilization. I greatly doubt if the contentious persons who regard this admirable material of myth and parable and poetry as a mere stepping-stone to abstract doctrine have ever really comprehended either the heart of the common man or the ultimate nature of religion. In spite of the egregious clamour of their debates, I believe they are actually a very small minority; and, while they asseverate doctrine, the folk long for beauty and inspiration. Such beauty and inspiration can be found alike in the stories of Rama, or the Buddhist sages, or the ascent of Mohammed, or the journey of Tobias and his dog, or the Talmudic Abraham, or the wandering Israelites, or the healing mercies of Jesus, or the lives of the medieval saints. Milton and Bunyan, who were both essentially teachers and artists, understood the principle, and used the traditional material creatively. The prosy formulators of "Scripture lessons," in the Nineteenth Century, being neither teachers nor artists, missed the precious conception of the parable. And their heavy and solemn imposture has been one of the chief obstacles to the progress of British education.

I propose, then, that the complete field of religious parable should be available for the exploitation of the teachers as an aid to moral instruction, and as dramatic elements which illustrate the love, faith, and hope of the successive ages of civilization; "religious instruction," as a time-table "subject," being abolished.



A passing note on the position of teachers in connection with religious faith may here be in place. I can see no rational objection to a teacher intimating to his pupils, in a casual and genial manner, as distinct from a deliberate attempt to proselytize, what may be the views he cherishes, or the church or intellectual road he follows. No teacher with common sense would do this more than informally, for the simple reason that the children would not listen with intelligent interest. I merely refer to the point in order to brush aside tedious discussion as to the perils of freely throwing open all the materials of religious history. Children in a public school are usually taught by a series of teachers, and the peril of undue exposure to one special influence is very remote. A diversity of teachers easily cancels sectarian dangers.

The history scheme, with religious biography, parable, and institutions forming natural and organic parts of the whole pageantry of human evolution, should extend (as already explained) through the three or four years of the Secondary School. Young people, say, in their eighteenth year are certainly mature enough for some kind of frank analysis of motives to right-doing in the personal sphere and the social. Courses of lectures and conversations, not too elaborate, on ethical aspects of life and thought, may profitably be given to pupils of this age, and, if duly adapted, of younger ages; such occasions for illustrated exposition and for interchange of ideas between teacher and pupils being periodical—let us suppose

once or twice a week.<sup>1</sup> At times it is almost inevitable that the question of the derivation of motive from this or that religious source should arise, and demand, if not answer, at least discussion. Not only so, but the pupils are now old enough to consider, with some measure of independent thought, the motives which actuate the personages who emerge in the long story of human development. The moral instruction imparted up to the age of fourteen will have laid the foundation of a permanent reverence for service as the supreme end of conduct; and the normal adolescent will not become sceptical as to this principle, just as normal adults do not deny it. But recognition of this ideal leaves the growing mind ample margin for criticizing the moral values of this or that historical (perhaps contemporary) character, under the teacher's friendly guidance. In such candid talks, the Hebrew, or Christian, or Moslem, or Deistic, or Humanist sanctions will come under the light, and put the teacher's discretion, sincerity, and tact to more or less severe tests. Why should any man or woman profess the art of teaching at all who finds such a test unexpected or irksome? The same test will occur in another, though not frequent, form, when a pupil expresses, with earnestness, a thought on the religious life, or a religious conviction which

<sup>1</sup> Dr. F. C. Sharp, Professor of Philosophy at the University of Wisconsin, has issued, in a second edition (1913), a very useful and able manual, of which the main heads are the Conditions of Success (Management of the Mind, Physical Basis, Fundamental Moral Qualities) and the Nature of Success (Popular Misconceptions of Health, Work, Reading, Friendship, Service, and Character).

may be associated with his family and church. Surely the one paramount need is respect for the pupil's candour. And in all cases it is the teacher's privilege to emphasize the common element in all the heartfelt philosophies of conduct and destiny, tersely uttered in the Prince's motto of "I serve."

Dr. F. H. Hayward, who has for many years striven to impart more imaginativeness and richness to our ideas of national education, has proposed the elaboration of a school ritual, calculated to touch young hearts and lend æsthetic aid to their views of duty, citizenship, social progress, and the times, seasons, and messages of nature. Opportunities for ritual will be found in the Morning Assembly, Anniversaries of National Great Men and Women, Anniversaries of Local Worthies, Anniversaries of Notable Local, National, or Imperial Events, as well as stages in the yearly round, such as Christmas, New Year, Springtide, Midsummer, Harvest, the Fall of the Leaf, and the like. It would be a very noble task for our foremost artists in music, literature, and dramatic expression to make new songs to add to old, new poems and appealing prose, new modes of procession or tableau; the joyous inventions of to-day deepening the force of familiar music and familiar phrases and reminiscences. In single voice or chorus, in recitations and responses, in salutations and simple reverences, in eyes uplifted to flag, or bust, or symbol, or picture, or fruit and flower, in listening to the encouraging and bracing speech of visitors who are invited for the bright or serious occasion, the soul of the school would feel

and recognize a common inspiration, a common purpose, a common truth to be learned, a common beauty to be admired. Over all such celebrations the spirit of the City and the Country should preside, with associated thoughts, for the Empire Commonwealth and for the wide Humanity beyond. For the English school let the air ring with English memories and aspirations, and let song and poem and golden sentences express the English tradition, the English courage, the English resolve. A nation whose fathers could repeat for centuries, in village church or in cathedral, the rapture of the ancient Hebrew poet :

Beautiful for situation, the joy of the whole earth,  
is Mount Zion, the city of the great king.....Walk  
about Zion, and go round about her ; tell the towers  
thereof. Mark ye well her bulwarks ; consider  
her palaces, that ye may tell it to the generation  
following—

is capable of framing lovely declarations for its children which shall utter the pure and honourable pride of citizens that love their England, its history, and its genius. The national life that created Rupert Brooke and his manly song :

If I should die, think only this of me :  
That there's some corner of a foreign field  
That is forever England. There shall be  
In that rich earth a richer dust concealed—

will create other messengers of its bravery and devotion, who will sing in words equally understood by grandsire or school child. And what is said here of England will apply, with due change of image and language, to Wales, to Scotland, to Ireland, to

the kinsmen oversea, to the great Indian land which has a longer history than our own. Only let the note of unity never be absent.

On some of these occasions, and with proper regard to the character of the school and the capacity of the pupils (Elementary or Secondary, as the case may be), speakers from the outside world of thought and affairs might be welcomed at the instance of teachers and authorities—men or women who could talk, in comprehensible and genial fashion, on some aspect of a hero or heroine's life, of industry or art, of nature or science, of literature or legend, of civic action and hopes, of national sorrows and triumphs. Let such speakers come from this or that church, this or that social organization, this or that centre of business, or municipal or national administration, this or that retreat of nature-lovers, this or that company of adventurers in strange lands. Upon one and all of these visitors the simple condition would be laid: "You are here, not for the propaganda of a sect, but to speak as a citizen to fellow-citizens in training."<sup>1</sup>

This proposal does not imply a perpetual stream of people intruding on the routine of the school, but only an openness to receive speakers from without from time to time, and as circumstances naturally call. Would it not be wiser to devote our zeal to

<sup>1</sup> If, in an informal way, I could address an assembly of Hindu lads at Hyderabad (Sind) and of Parsees at Surat, why should not Hindu visitors occasionally address children in the schools of Great Britain?



such schemes for bringing the school into touch with civic and Imperial and large human interests than to disputes whether priests and presbyters or teachers may inculcate catechism or expound Undenominationalism, and treat the people's school as a kind of spiritual game preserve? Ought a Commonwealth like ours, confronted by such necessities for reconstruction, and beckoned by destiny to labours that demand the full glow of fellowship and moral unity, to be delayed by the Toryism of the Eighteenth Century or the Dissent of the Nineteenth? While the whole British State, from the Pacific isles westwards round the globe to Vancouver, calls for an educational statesmanship that will bind the varied elements into a living and co-operative body politic, are we to parley with deputations from theological institutions? Are we to stay irresolute on our fateful road while the creeds wrangle themselves into compromises which will beget other wrangles and other compromises? I care not where, within our British bounds, these controversialists may have been born. I see in them aliens to our real national genius, and strangers to this new time into which we have been delivered in the throes of war.

I am, indeed, too well aware that on its political and economic side the plan of education I have outlined cannot soon be realized, though when it is realized it will only be a development from present tendencies and the present order. But the vision can be clear; the goal of unity can be fixed for the eyes of foresight and resolution. The war proved

one unity; the future will create another and a higher.

This unity must be a positive and dynamic thing, not an agglomeration of sullen items, or even of cheerful items without a governing ideal. In a political view which essentially belongs to the past it would suffice to rest our public education on a narrow basis, from which, by a process of negation, various "difficulties" and "controversial subjects" had been shut out after much negotiation. Legalists and logic-choppers would rejoice in the result; educationists would grieve over a lost cause. We should be left with a beautifully articulated skeleton, the admiration of bureaucrats and chairmen of provincial committees; but there would be no soul, and no possibility of a soul.

The vision of the legalists and logic-choppers contemplates a mob of schools and colleges in groups ruled by a variety of denominations, fostering specialities of creed and metaphysic, and at the same time offering the Commonwealth a tribute of "secular curriculum" from which the denominational elements were politely excluded. One thinks of Prometheus bringing the Gods his gift of bones, and reserving the more precious elements of the sacrifice for his friends on earth. Our England and our Federal Empire will never be quickened to a nobler life and development by a political device which betrays an inherent mistrust of the genius of City, Country, and Commonwealth. For these are organs of our destiny, expressive of, and sustained by, our general faith and hope. They are not

machines made of dead wood and metal and bureaux, isolated from the true manifestations of beauty and goodness. They are themselves life-revelations and the products of the creative power of the evolution of man. Education must serve their welfare with conscious enthusiasm and devotion, employing their language and rejoicing in their growth towards the Better and the Best. In a previous page I have acknowledged that the grand spiritual explorations of the human soul must be organized by free minds unfettered by State rules and patronage; in other words, the State and the Church, the Administrative and the Theoretic, must work on separate paths. The philosophy of Bergson, for example, so significant for the future of both the religious and scientific phases of social energy, belongs to the realm of the pioneer, the artist, the traveller towards the "very far." Into such realms the University will, no doubt, direct the thoughts of students, if only in the spirit of the systematizer and detached observer. But the broad field of education to the close of the Secondary School and Technical and Art School period is a vast Commonwealth estate, which preserves respectful neutrality towards the theories and explorations of the ancient faiths or the creative modern leaders, and yet (I say it with the greatest emphasis) has a passion, a devotion, a discipline of goodwill and service of its own, not supplementary to any confessional doctrines, not supplementary to any denomination, not supplementary to any Church, however venerable. Readers who suspect that these remarks are directed against certain kinds

of clericalism will think quite rightly. But these remarks have a point against certain kinds of anti-clericalism also; I mean any sort of anti-clerical prejudice which would place embargo on the treasures of myth and legend, and that naïve poetry of our fathers which is enshrined in the Biblical epic (for the Bible is an epic, not a chronicle), or the great riches of Catholic biography and art. On the one hand, we have to combat the reactionary, who holds the extraordinary notion that the Bible and the story of religious evolution are the labelled baggage of a few sects. On the other hand, we have to reason with a suspicious temperament which, in its proper zeal for the ending of Bibliolatry and the like, is inclined to erase the record of the Middle Ages from the history of Europe, or to censor it with the title "The Story of an Error."

The long and the short of it is that, unhindered by these disputations, the British people must shake its educational system clear alike of theological dead-weight and of anti-poetic dead-weight, eliminate the so-called religious instruction, and re-shape the whole method of training on the simple principle of Service of the Commonwealth and of Humanity, based on Industry (agricultural, manufacturing, æsthetic, intellectual, administrative) and inspired by History—that is, the full-orbed History of Mankind, economic, political, religious, social, intellectual, artistic. Never losing sight of the glorious end of world unity, our education must nevertheless concentrate in particular upon the story, or the series of stories which often run parallel, of the nations and

the daughter nations that form our confederacy. In the immense library of world-history, but more especially in those volumes of it which tell the tale of the British stock and the Indian people, from far-back centuries to the loyalties, heroisms, mercies, and chivalries of yesterday, we find our staple nourishment and stimulus of the soul in its effort towards a finer efficiency of service and will-to-bless. In order to build up that efficiency we shall resolve upon a stronger organization of the national physique, the national brain power, the national science, the national resources, the national labour power, the national co-operative genius. It would be irrelevant to affirm, in a catalogue of courtesies, our admiration for the great qualities that characterize our fellow nations in the general human march towards light and fraternity. But, whatever may be our esteem for these companions in the evolution of the True, the Beautiful, and the Good, I dare to say that, when we summon up all our energies, we of the British strain will perform a work of spiritual and political co-operation enduring and indestructible, an example to other nations and a contribution to the progress of humanity. A few years ago we may have felt this faith in our capacity to overcome domestic evils and internal difficulties, but we perchance anticipated a somewhat lingering movement towards the decisiveness that is as necessary to moral conquest as are self-reliance and courage. When our young men went out to war, and our island peoples and our oversea kindred and our Indian fellow-citizens converged to the spot where the value of our federal



Empire was tested in the sight of the watching world, that historic rallying was at the same time a proof, consecrated by blood, that we were capable of a great construction as well as a great self-affirmation. If we could found an Empire Commonwealth, we could consolidate it; and if we could consolidate it, we can purify it to yet nobler ends through a purer and nobler education. Our children are symbols of our power to grow. The efficient training of our young citizenship is the measure of our faith in our national and Imperial future.

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